

## Responsibility as Christian farmers outlined at convention



by Martin Oldengarm

Mr. Oldengarm is fieldman for the Christian Farmers Federation of Ontario.

Some 170 persons gathered early in January to listen to talks concerning the responsibility of Christian farmers when it came to stewardship, energy and agriculture.

They were attending the annual convention of the Christian Farmers Federation of Ontario, held Jan. 6 on the campus of the University of Guelph.

Elections for president and vice-president of the executive board returned John Janssens (Local Strathroy) by acclamation to the office of president for a third term. Sid Ryzabol (Local Orangeville) one of the directors, was elected Vice-President. He replaces Herman Deen (Local Drayton) who has ably served the federation in this capacity for the past two years.

During 1977, the CFFO experienced a staff expansion. In addition to Elbert van Donkersgoed, executive director and Alice DeWeerd, office manager, we now have a full-time fieldman, Martin Oldengarm, and a half-time secretary, Frances Huberts. The duties of the fieldman consist primarily of promoting the work of the CFFO throughout the Ontario farm community by visiting individual christian farmers.

Numerous agricultural issues have been discussed and acted upon by the members during the past year. A few such topics concerned marketing board policies, national food policy, federal competition legislation, food land guidelines, property tax reforms, the Amish and the end of can-shipping. Many issues were discussed at

the local level, at provincial board meetings and at the executive board level. The provincial (delegate) board is the policy-making body of the CFFO.

The financial statement of the CFFO indicated a current accumulated deficit of \$12,000. The membership, not to be discouraged by its financial situation, confidently endorsed a budget for 1978 of \$71,000. Basic membership fee for the new year is now set at \$100 per family farmer. Total membership across the province currently numbers just over 500.

Again, the membership was reminded that a basic fee is established for budget purposes only. It is understood that anyone who is in agreement with the Basis and Purpose of the CFFO and wishes to join as member will contribute financially in accordance with his ability. No one is denied, nor must think himself unworthy of membership on the basis of financial reasons.

There were three major addresses presented by President John Janssens; Dr. Gordon Timbers of Agriculture Canada, and John Olthuis, of the CJL Foundation.

In his "state of the federation address", John Janssens reviewed the activities of the CFFO during 1977. He pointed to the fact that we are a growing organization. The heart-commitment of the present membership is clearly growing and maturing.

President Janssens noted that during the past year there has been more recognition by both the provincial and federal governments than ever before. Not only does the association officially offer views and opinions on pertinent issues, but it is frequently invited to make recommendations on various crucial matters.

The second speaker was Dr. Gordon

Timbers, head of the engineering research service department of Agriculture Canada. The main thrust of his "state of the industry address" was that Canadians must realize that the world fossil fuel supply such as oil and gas is very uncertain and unpredictable. During his slide presentation, he pointed out that fifty million tons of straw are now produced annually in Canada. One half of that converted into various forms of energy could meet adequately all the energy needs for Canadian agriculture. Concerning energy conservation, Dr. Timbers suggested that the first and most logical starting point for an individual farmer would be a close examination of the home insulation of his own farm house and heated livestock buildings. Other areas needing closer scrutiny are fuel consumption by farm machinery and the use of chemical fertilizers and pesticides.

John Olthuis, research director of the CJL Foundation presented the "state of our faith address" during the afternoon session. In his opening remarks he commended the CFFO for "swimming against the mainstream of Canadian agricultural policy." He explained that such policy, as any other public policy, is based on a certain view of human progress.

Mr. Olthuis referred to recent reports published by the federal Task Force in Canadian agriculture which not only predicts but also promotes the following ideas for 1990; namely, that there will be fewer family farms, drastic increases in farm size and a corresponding rise in the use of energy and technology. It is clear from these comments that policy-makers are bent on encouraging the capital-and-energy intensive approach to farming.

See — CHRISTIAN FARMERS — page 5.

## focus

### City police chaplain named

EDMONTON (CCP) — An Anglican priest, the Rev. Bruce Cowley, has been named chaplain of the Edmonton police force. Mr. Cowley, 48 started his new job Dec. 1, leaving his former position as canon-pastor of All Saints' Cathedral, and part-time chaplain at the Royal Alexandra Hospital.

The post of police chaplain is new, developed jointly by the Edmonton Police Department and the Edmonton Council of Churches. The chaplain will serve a pastoral function.

"There are almost 900 people on the force, men and women, and about 200 civilian workers," Rev. Thomas Leadbeater, of the Edmonton Council of Churches, said. "The chaplain's role is to be available to them and their families; to be accessible, as pastor, adviser, counsellor, and confidant."

Emphasizing that his new position is non-denominational, Mr. Cowley said his first task is to get to understand the stresses and concerns of the people on the force.

"I hope, if possible, to participate in the patrols with them, to spend time in the squad cars and on the beat," he said. He added that he applied for the job because he saw it as an opportunity to work as a pastor with a group of people who had a common life-style and common problems.

### Faith Today is launched

TORONTO (CCP) — After two years of planning, the first issue of Faith Today was published in November. Editors Leslie K. Tarr and Barrie Doyle describe the new monthly as "A magazine for the entire Christian constituency in Canada." It establishes a firm evangelical stance in the first issues with a focus on the evangelical church in Quebec. The news section includes features on aid to B.C.'s private schools, the adoption of two children by a Hutterite family in Manitoba, and Canadian churchmen in the news. Reviews, editorials, a devotional and a testimony page round out the 36 page issue. In the lead editorial Canada is described as "one of the few nations in the free world which does not have a major national interdenominational magazine." It is noted that American and British evangelical publications seldom "take note of what happens in Canada; rarely do they address Canadian Christian concerns...Canada has no publication capable of reaching across the broad stream of Canadian evangelicalism..."

"Until now," the editors add. They plan to fill that void. Subscriptions to Faith Today are available for five dollars per year from Faith Today, Box 186, Station U, Toronto, Ont.

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Next week:

Quebec and the French Canadians.



# VIEWPOINT

## Still a sin to lie?

There was a song on the radio during the 1950's entitled: "It's a sin to tell a lie." Even though the song dealt with love and affection, it did point out that lying was wrong.

But today, a generation later, lying has taken on a whole new meaning. Last month there was a Liar's Convention in the southern U.S.A. in which men and women competed for top prizes in telling the best lie. The best lie, by the way, was a one-liner that went something like this: Once upon a time there was a father who put together his son's mechanical toy without any pieces being left over."

There is a new game show on television called the Liar's Club. Contestants get an odd-shaped article and have to make up a story about what it is supposed to be. The story must be presented as fact.

We don't pay much attention to lying, do we? It's a little sin and its relatively harmless, right? Murder. Now that's sin! Or stealing. That's bad, too! Or swearing or cursing. That's even worse! But lying?

We do it every day. There is no point being righteous about it. You do it, I do it. We lie a little bit here, a little bit there.

Most of us have just filled in our income tax returns. The average return is easy to fill out: you have your receipts, you figure out what you are getting back from the government and you send it away as soon as possible.

But when you know that you will have to pay, you wait for a while and you look for loopholes to make that taxbite just a bit lighter. "But it's perfectly legal", you say. Of course it is and there is no intention to point an accusing finger at anyone. But the tendency is sometimes there to lie a little, to stretch the truth a little.

Lying was a gross sin in biblical times and an entire commandment is devoted to it. The ninth commandment

deals with "bearing false witness". That applies to lying, backbiting, slander, spreading of rumors.

I think that we all struggle with that. It is no easy task. Jesus points that out as well when He referred to the Devil as the "father of man" and "when he tells a lie he is only doing what is natural to him, because he is a liar and the father of all lies", Jesus said.

He was comparing man's nature (sin) with God's nature (I am the truth). Jesus preached the truth and the Jews called Him a liar. The people were used to liars because they were liars themselves and they simply couldn't believe how Jesus could always claim to be telling the truth, especially when the truth seemed to be so ridiculous at times.

"Whoever obeys my message will never die", Jesus said. The people found that silly. Abraham, their great forefather, certainly believed...and he died. They misunderstood Jesus' concept of death. Physical death meant nothing, it was spiritual death that concerned Christ.

And then when Jesus said: "Before Abraham was born, 'I Am', they were really confused. "You say that you knew Abraham? You are not even 50 years old, never mind being old enough to have known Abraham!" Again, they misunderstood.

The truth is so hard for us to accept simply because lying is so natural for us. It is "natural" because we are sinful. God commands us to avoid all sorts of lies and deceit because they are the work of the devil and God will bring down His heavy wrath upon us if we don't.

Lying is not a game nor can it be a contest. It is sin which we must take seriously and which we must try each day again to overcome with prayer and by knowing God as The Truth.

Keith Knight

by Keith Knight

# NEWSVIEWS

## Parti Quebecois loses support

QUEBEC — The shock of the Parti Quebecois victory so many months ago has worn off and the threat of actual separation seems less likely now than it did a year ago. Why? Because the party and its leader, Premier Rene Levesque, is faltering.

Circle the month of February on your calendar. That was when the PQ government showed signs of declining. For the first time in years, a public opinion poll taken in February showed the Parti Quebecois trailing the provincial Liberals.

From a post-election peak of 57.2 per cent in April, 1977, the PQ was down to 38.5 per cent of support, compared to 40 per cent for the provincial Liberals.

The poll by the Institut Quebecois d'Opinion Publique showed the PQ still ahead among French-speaking voters and the Liberals leading only because of the massive support of the anglophones. But the surprising thing was that the Liberals had pulled ahead at all, since they don't even have a permanent leader yet.

Another important indication was a question asked by the pollsters to make a choice between Prime Minister Pierre Trudeau and Premier Rene Levesque. The poll asked: "As a political personality, which do you hold in greater esteem, Pierre Elliott Trudeau or Rene Levesque?" Mr. Trudeau was preferred by 46.9 per cent, Mr. Levesque by 26.4 per cent, and 15 per cent found them equal.

What is the most significant, in view

of the PQ's claim to speak for French Quebec, is that 44.9 per cent of the French-speaking persons questioned preferred Mr. Trudeau while only 30 per cent preferred Mr. Levesque.

A second sign of the times was the Cabinet shuffle, something which had been promised and planned and postponed for months by Mr. Levesque. Premier Levesque had made it clear that every minister was on probation when he formed his government in 1976. During the following summer, and month by month in the fall, then winter, there was continuous speculation about an impending shuffle.

It was going to be a major shuffle, then a minor one, then soon, then later. Finally, Mr. Levesque took his courage in both hands and appointed a new minister of cultural affairs. Everybody else stayed put.

There were other signs which point to insecurity and indecisiveness. His inaugural speech on Feb. 21 only mirrored what he had said a year earlier, and he performed poorly at the Ottawa conference of first ministers on the economy.

It all points to weak leadership when it comes to long-term direction of the province of Quebec. Mr. Levesque and his government may be able to negotiate increased rights and concessions for the French-language people but he will not be able to pull off a separation of Quebec from the rest of the Dominion of Canada.

## DATELINE: THE WORLD

by Rev. Johan D. Tangelder

Evangelicals and the social gospel

Is North America experiencing a revival? George Gallup reports a "groundswell interest in religion," cutting across age, income and denominational groups. This report is based on an eighteen month study, including a survey taken in April, 1977. Time magazine had a feature article "Back to that Old Time Religion. Gaudy and vital, U.S. Evangelicalism is booming." (Dec. 26, 1977) Donald Tinder wrote in Christianity Today: "Why the Evangelical Resurgence?" You even have A born Again club in Miami, Florida.

Clippings and newspaper articles sent to us report the ever growing popularity of evangelical programs on TV. The 700 Club, a program produced and hosted by Pat Robertson of the Virginia based Christian Broadcasting Network, is seen daily by millions. It is also broadcast in the Philippines. The 100 Huntly Street program started just before we left Canada. It is broadcast live over Global-TV every morning in the Toronto area. Viewers who "experience the warmth of God's love" or feel the need for spiritual, emotional or physical healing are encouraged by Rev. David Mainse, the program's host, to phone in for prayer requests or

counseling.

Many evangelical agencies are expanding while mainline Protestant denominations are cutting their foreign missionary programs. In 1977, 2,200 college students sent cards to Inter-Varsity Christian Fellowship, pledging their lives to overseas work. In the Philippines, the evangelical mission forces are expanding as a result of this growing mission interest and fervor.

What impact is this new evangelical awakening making? On one hand, I am glad to see this renewed interest in evangelicalism. On the other hand, I have my questions. The evangelical TV programs seem to be watched mainly by fellow-evangelicals. And aren't many of the programs short on doctrinal content but long on experience? Hasn't TV become a substitute for communication between people? Through TV many have lack of contact with real people. The result can be utter loneliness. Through TV the Western world has lost something very precious. The Philippines may be a developing country, but we can learn from the Filipinos the highly developed art of interpersonal relationships.

What are the new converts taught?

Are they passively accepting the evils of the outside world? Very few evangelicals in the Philippines are involved in the social aspect of the gospel. The emphasis is usually on personal salvation alone. Jim Wallis, the editor of Sojourners of Washington, D.C., a radical evangelical magazine, says, "The Evangelical movement is presented in terms of what Jesus can do for me. It calls many to believe in Jesus and few to obedience." Should Christians only dwell on the privileges of their salvation? Shouldn't they be aware that the only certainty of those privileges is the evidence of a life committed without reserve to obedient living? Isn't it true that when the grace of God reaches to sinners, the purpose of God's saving work is to make them like Jesus Christ?

Doesn't the Heidelberg Catechism, in line with Scripture, teach a full orbed Christianity — sin, salvation, service? Doesn't the God or the whole Bible demand our total commitment to Himself, to His revealed will for our lives, to personal and social ethics?

Here in fertile, Negros Island, which is known as the "sugar bowl" of the Philippines, the poverty is harsh. Few

protect the interests of the poor, whereas the rich have well organized and powerful organizations. The well manicured teenage daughters of the rich spend more on one society evening in the city than a poor teenage girl can earn in a whole year at the hacienda.

Medicines are always much more expensive for the poor because the poor have to buy them in small quantities. A serious illness of one member of the family can cripple them all financially for life. A hospital can refuse treatment if bills are not paid on time. One worker said: "We are squeezed dry like laundry." The inequalities of life are enormous; the gulf between the haves and the have nots too wide and deep to ignore.

I pray that evangelicals will start to realize more and more the social implications of the gospel. Thank God for personal salvation, peace of heart, knowing that your sins are washed away through the precious blood of Jesus Christ. But our whole life must stand under the power of the cross and resurrection of Jesus Christ whose salvation is radical and total. Changed hearts ought to lead to changed minds and lives turned about and reformed.



## LETTERS

### Establishment of old age homes is important

Dear Sir:

Recently the first article on old age and retirement appeared in Calvinist Contact (March 3) written by Mrs. Joyce Geleynse. She made a number of worthwhile observations, but left a larger number of question marks, at least in my mind, and questions of great importance must not go unanswered.

"The evolution of the nuclear family has also led to the exclusion of old people from regular society". Is this true? Is this something that has only started to occur in the last thirty to forty years? Or was it rather the normal routine — let's say for a farmer in the early part of this century to fire his hired man without any further ado, when he was not able to work fast enough any longer? Thousands of old workers were left to charity of the most meagre kind.

By establishing age 65 as the time that a worker did not have to toil any longer, combined later on with a program of state pensions, governments of the Western world have brought blessings to people who otherwise never could have provided for themselves in old age.

"Old age homes are being erected everywhere across the continent, and our own denomination has built quite a number of them as well". Is it possible that a "young" country like Canada only now begins to realize its obligations towards those who endured tremendous difficulties in the years before the Second World War? Canada had next to no social security or provisions for the old and disabled until fairly recently. Rather than seeing an attempt to detach senior citizens from society in the erection of homes for the aged, we should get involved in the various aspects of services now available, of which residence in such a home is only one.

If the type of old age homes in the Canadian community still has a touch of the image of the Victorian "poor house" (cheerless buildings, people sleeping in big wards rather than in private rooms, segregation of men and women, no organized programs to correlate the community and the home for the aged, and similar horrors), don't you think it is time to make our voices heard and try to get things changed?

By the way, the Ontario Dept. of Family and Social Services has done excellent work and has launched a lot of good programs in recent years. Write to: The Senior Citizens' Bureau, fourth floor, Hepburn Building, Queen's Park, Toronto, Ont. Study their publications, and use them as a starting point in forming active groups in the community to make the cause of the senior citizens a common one.

Where are the homes for the aged built by our own denomination? I am not aware of any in Ontario, but cannot vouch for the other provinces. In the U.S.A. some independent Christian organizations (mainly made up of Christian Reformed people) have built some homes for the aged.

Possibly, the author thinks of senior citizens' low-rental apartment buildings. The ones I know of (St. Catharines, Burlington, St. Thomas) offer just housing — no care or meals or other services. These apartments were built by independent groups, not by churches. The government supplies long-term mortgages for this purpose. The name "home for the aged" should not be applied to these apartments, because this has created enough confusion already.

"The frail (and some not so frail) are herded by the thousands into old age homes, where many exist with one foot in the grave". Who is doing the "herding"? The fact that sons and daughters "deposit" their parents in some cases, in an old age home, does not prove that such a home does not have the right to exist. Also, if such a lack of love is evident, how would the parents enjoy living with their children?

The manager of Albright Manor in Beamsville, housing about 230 residents and started by the United Church of Canada some ten years ago, told me recently that during the past five years there has been a change in the average age of people entering the Manor. It used to be around seventy; now it is seventy-five. It proves that people stay independent longer, and province-wide statistics are there to prove it.

Meals on Wheels, visiting home makers, V.O.N. staff, all help to make this possible. Quite often it is the family doctor who urges his patient to make the move and give up living alone.

I feel very strongly that sons and daughters should do everything possible to help their parents maintain their independence, but when that stage ends, there should be a solution acceptable to all concerned.

This does not automatically mean that the parents must move into their children's home, either in a small attached apartment, or share in the life of the family.

I have talked to many aged people who are still living on their own, and without exception they voted "no" for this idea. Grandchildren are lovely to have for a visit, but isn't it nice and restful after they've gone?

And "granny" might not be so keen on helping to reduce the mending pile, after a lifetime of doing it for her own growing family. When grand-

pa is about seventy-five, the youngest of his grandchildren are probably husky teenagers, who don't need the wiping away of a tear so often anymore.

"We can't change the system overnight, and in the meantime we have to work with what we've got". Do we? Or can we as Christians build homes for the aged in which everybody becomes involved?

In Classis Hamilton of the Christian Reformed Church the deacons are very active in their attempts to get such a Home started. They do this in obedience to the fifth commandment, and from a deep sense of thankfulness and obligation to those who built the churches and started the Christian schools long ago.

It will be a home offering residential care as well as extended (nursing) care. Couples will not have to be separated if one partner becomes sick or an invalid, and the other is still in fairly good health.

Sons and daughters may be confident that their parents who recently had a serious stroke will receive loving care, which would be very difficult to manage adequately at home.

The atmosphere in such an "institution" must not be impersonal; people must retain a large measure of freedom; the churches who support some of their members residing in this home must show their love and concern in more ways than just contributing financially.

And what it all adds up to is that Christians will be busy to fulfill the second greatest commandment. Their efforts could be labelled "care in the name of Christ".

Mrs. Rita Otten  
Beamsville, Ont.

### "Sensational" heading?

Dear Sir:

The January 20 issue of C.C. carried a report of the annual meeting of the Ontario Alliance of Christian Schools. Several complaints have been received by board members of the OACS about the inaccuracy of the headline. Indeed a possible unintended — you fell in the trap of the big-press urge to provide "sensational" headlines:

The correct situation: the board of the OACS made the three statements reported in the article without prior consultation with the membership and at the meeting asked the membership to study these and react to it. The acceptance was of this referral to the membership and not, remember, of the three points in question.

J.W. Bakker,  
president OACS  
Hamilton, Ont.

### Unity in education

Dear Sir:

Mr. Halverson writes (Feb. 24): "No other tradition better expresses the Lordship of Jesus Christ over all areas of life" than the Reformed tradition. Precisely, and that's because the Reformed tradition has understood the rich biblical concepts ("doctrines" if you will) of the covenant and the kingdom. And parents who founded schools on that biblical foundation want to share that with others. But then they must indeed share what they have rather than give part of it up for the sake of greater unity. And that is not being "defensive", but it's simply a matter of consistency and loyalty to one's own convictions.

Nor does this make for

"closed, denominational" schools. I've always considered it a sad business, and dishonoring to the name of Christ, that Reformed, Christian Reformed, Canadian Reformed, Netherlands Reformed, Free Reformed, Presbyterian, etc. cannot work together in the matter of Christian education. There is no good reason for the division that exists today. But one thing is sure: Trying to make our schools less Reformed is only going to deepen the division rather than alleviate it. In John 17 Christ prays for the unity of his people IN THE TRUTH. "Thy Word is truth."

J. Tuininga,  
Lethbridge, Alberta

### No papers

Dear Sir:

I am writing in response to Mrs. J. Roorda's letter in the February 24 edition entitled "Stop Sunday Newspaper Delivery". I myself deliver for the Toronto Star and was to do the Sunday Star. Instead of getting somebody else to do the Sunday paper I told the Star representative that if I had to do it on Sunday I would quit my route. The Star then asked me to see how many people would want the paper on Sunday. There was hardly anybody that wanted it because they knew that I would quit otherwise. Now I don't have to do it all. I think other carriers should do this if they are really concerned.

Robin Luymes, 12 yrs. old  
Trenton, Ontario

### CALVINIST-CONTACT

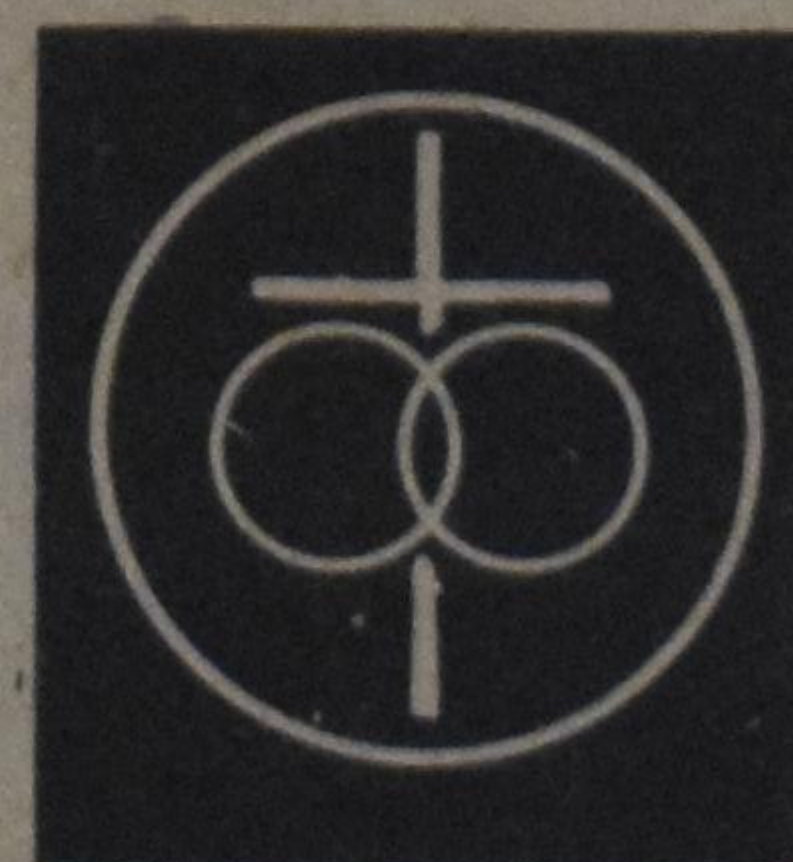
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Subscriptions  
\$8.50 for one year and \$16.00 for two years.  
Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.  
Advertising  
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.  
Memberships  
Evangelical Press Association  
Canadian Church Press  
Audit Bureau of Circulation  
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## Church Page

### Formation of Waterloo CRC is reality

Two hundred of the 700 member congregation of the First Christian Reformed Church of Kitchener, Ont. are organizing a new church in the city of Waterloo, Ont.

A membership meeting of the new congregation was held at Conrad Grebel College on March 9 to elect the first council of the Waterloo Christian Reformed Church.

Gordon Chapman and William DeHaan Jr. were elected deacons with primary responsibility for the church's work of mercy. The meeting also elected six elders, who with the pastors share accountability for the spiritual wellbeing of the congregation and for the administration of the church, their names are: Hank Ligterink, Chris Radder, Norm Slothouber, Steven VanKruistum, Richard VanVeldhuisen and John Zwingers.

The congregation also approved an arrangement with Conrad Grebel College, for the use of their auditorium and facilities for Sunday worship and other activities.

Worship services begin on Easter Sunday, March 26, and are to be held at 10 a.m. and 7 p.m. every Sunday. The Easter morning service will be conducted by Rev. Dr. Peter L. VanKatwijk, director of Interfaith Pastoral Counseling Centre in Cambridge and a member of the congregation. In the first service the new church council will be installed. Another member of the congregation, Rev. Dr. Remkes Kooistra, university campus chaplain in Waterloo, will lead the Easter evening service. Rev. Peter Breedveld, pastor of the Kitchener congregation will

be counselor for the new church until the congregation calls its own pastor later this year. For the time being these and others will be invited as guest ministers.

The formation of an independent congregation in the Waterloo area had been under consideration for some years and was approved last January in Stratford at the regular winter session of Classis Huron of the Christian Reformed Church. The Waterloo church will become the sixteenth member of this classis or presbytery. A communion service on Good Friday marked the departure of the Waterloo members from the Kitchener church at 388 Ottawa Street South. Some Waterloo members have belonged to the Kitchener fellowship since its beginning in the summer of 1947.

There is a strong resolve among the members to engage in a meaningful ministry towards spiritual and other needs in the community. Members of the congregation are involved actively in the ministry on the university campuses, in the field of Christian education through the Laurentian Hills Christian School, the Cambridge District Christian High school in Waterloo and participate in the Rockway Mennonite High school and some are involved in the work of Interfaith Pastoral Counseling. The underlying conviction that stimulates these ministries is the confession that "Jesus is Lord" not only of the Church but of the universe and of all of life.

### Reformed Ecumenical Synod

**NETHERLANDS** — In a report to the national gathering of the Reformed Churches in the Netherlands, Liberated (Unaffiliated) Rev. J. Vonkeman, a missionary in South Africa and an observer at the Cape Town RES, strongly urged the Unaffiliated churches to assume membership in the RES. The RES, he argued, is clearly struggling to be a confessionally ecumenical body of Reformed persuasion in obedience to the Word of God. The constitution, he found, is taken seriously, as is evidenced by the pressure put on the Reformed Churches in the Netherlands. It has declared membership in the WCC inconsistent with the RES basis. The RES also serves as a forum where contemporary questions posed by the times can be grappled with in concert.

The Liberated Churches have not approached the RES in the past because the RCN, from which they separated, is a member. Moreover, they had objection to the term "Synod." Rev. J. Vonkeman argued that the unaffiliated

churches already had indirect ties — through the Christian Reformed Churches in the Netherlands and through its African daughter church, the Midlands Reformed Church.

## Church News

### CHRISTIAN REFORMED

#### Called

-to Trenton, Ont., to fill the vacancy created by the retirement of Rev. R.W. Popma, Rev. John Koole of Cambridge, Ont.  
-to Burlington, Ont., Rev. Jerry Hoytema of Sarnia (Second), Ont.

#### Declined

-to Toronto (Second), Ont., Rev. Jack Gray of Redlands, Calif.

#### New address

Classis Hamilton Student Fund Committee secretary — Rev. Peter Ravensbergen, R.R. 1, Townline Rd., Smithville, Ont. L0R 2A0. (416) 957-3449.

#### Clerks

It is important to share the church news with our readers. Be sure to phone or write in about any declines, calls or change of addresses.

### New church has potential in Kincardine, Ont.

by Ruth Dorey

Bruce County has been known for the finest Ontario beef, the finest Ontario beaches and the most beautiful sunsets in the world. The friendly lakeshore towns have welcomed visitors for many years.

Kincardine, one of these towns, lies in the south of Bruce, hugging the shores of Lake Huron. The farms in the area are of high quality, the beaches are sandy and miles long and the sunsets are out of this world.

About ten years ago, Kincardine was a town of about 2000 people. The main industry was furniture making, and a busy tourist season from May to October. In winter the town was virtually asleep, cottages were closed for the season and many residents went south away from the wind and blowing snow.

There have been dramatic changes within the past decade. The reason for this is the Bruce Nuclear Power Development at Douglas Point, about 12 miles north of Kincardine. This mammoth project is being constructed and operated by Ontario Hydro. On the site are the Douglas Point Generating Station, the Bruce Heavy Water Plants and the Bruce Generating Stations. Presently about 3,000 people are employed in the operation of these plants.

It is understandable that this has made a great impact on the surrounding communities. Most affected by the population explosion are Kincardine to the south and Port Elgin to the north.

Kincardine's population has grown from 2,000 in 1970 to 5,000 in 1978. Housing developments are now surrounding the town on all sides.

Schools have portable classrooms and new schools are being constructed to handle the ever increasing student enrollment. Shopping plazas have been built to serve the greater demands by consumers. The churches are becoming more active since families are continually moving into the area. Growth is expected to continue. The Hydro work force is basically divided into two groups, construction and operations. Most of the construction personnel are expected to move out during the 1980's. By then the operations work force could be as high as 5000.

The Ontario Government, at the request of Kincardine town and township councils, has been studying a plan to construct large scale greenhouses and fish farming ponds that will be heated by cooling water from the nuclear power plants. That this is feasible, has already been proven, and it seems that it will be only a matter of time and this project will also be underway. It is estimated that some 2000 jobs will be created as a result.

In these days of instability and high unemployment many people are looking toward Kincardine as a place to live and work.

Of particular interest, is the influx of members of the Christian Reformed Church. From 1965 to 1978 the number of C.R.C. members in the Kincardine area has grown

from 5 to 25. Most of these are employed by Ontario Hydro in operation areas, meaning they are permanently located. These families and single members have found a church home within the Lucknow Christian Reformed Church. Lucknow is about 25 miles south east of Kincardine. This is of course not an ideal situation. Because of the distance, participation and involvement in church activities is difficult. Because of the distance related problems and the continued growth in the number of Christian Reformed Church members in Kincardine, the Lucknow church has approved in principle that a Christian Reformed Church be established in Kincardine. A steering committee is busy preparing reports and studies to present to consistory so that application can be made to Classis Huron for the establishing of a C.R.C. in Kincardine. In the meantime church services are held at the Knox Presbyterian Church every third Sunday evening at 7:30 p.m. and are advertised in the local papers. Every second Sunday evening a group meets for Bible study and fellowship.

It is our conviction that God has placed us here to live and work and serve Him in all that we do. Pray that the Lord may grant wisdom and guidance in this new undertaking.

Anyone wishing information regarding the Christian Reformed community in the Kincardine area, should contact the Lucknow CRC or Mr. Adrian VanRooyen, R.R. #2 Tiverton, N0G 2T0 (519-396-7817).

## Smile, you're on T.V.

The CRC-TV television cameras are turning in the direction of the Christian Reformed Church.

In the upcoming programs, you will see:

- a unique Christian school in Canada
- Dr. Joel Nederhood addressing a national anti-abortion rally in Washington, D.C.
- Christian retirement homes in Illinois, Montana and Michigan
- and many leading personalities of the Christian Reformed Church

### Watch for telecasts in your area:

South Western B.C.	KVOS-TV, channel 12 (Bellingham) 6:30 p.m., Wednesday ... March 29, April 5, 12, 19
Winnipeg area	CKND-TV, Channel 9, 5:30 p.m., Sunday ... April 2, 9, 16, 23
Toronto area	CHCH-TV, Channel 11, 1:30 p.m., Sunday ... April 2, 9, 16, 23
Montreal area	CFCF-TV, Channel 12, 4:00 p.m., Sunday ... April 2, 9, 16, 23
St. John's, Nfld. area	CJON-TV, Channel 6, 8:00 p.m., Friday ... April 7, 14, 21, 28



## Responsibility as Christian farmers outlined at convention

Continued from page 1

He challenged the CFFO to examine irresponsible farm practices as they apply to cultivation, medication, chemical usage of fertilizers and pesticides; research the ever-increasing energy-usage in farm operations; continue the battle to promote responsible land use policies for the province and nation; study consumption standards which would promote sound stewardship of energy resources.

In a prepared statement entitled "Energy Stewardship in Agriculture" Elbert van Donkersgoed asked those present to consider alternatives to the throw-more-energy-at-it approach to farming. "The average family farmer" he stated, "when he wants to improve his enterprise, looks first to new and more technology for his ideas. Things such as better use of present technology, more man power or better marketing are seen as secondary alterna-

tives. But times have changed. Energy costs have soared.

"This change in the energy scene seriously affects farming today. Loss of productive food land to urbanization, for example, means more intensive farming practices on the remaining acreage and will continue to call for increased energy usage."

Two approaches toward a more responsible stewardship of our energy resources are possible, Mr. van Donkersgoed suggested both can be acceptable to us, provided they are applied consistently.

- Allow energy prices to rise to world levels, but encourage research on the better use of energy; and maintain strict tariff and quota barriers on low-priced food imports from around the world.

- Subsidize energy for agricultural by exempting from or rebating taxes and royalties; but set strict standards for

energy consumption for all major technologies used in agriculture; set standards for the maximum use of fertilizers, pesticides, etc.; and force the industry to meet all foreign competitors without tariff or quota protection.

Until such time that a definite approach is chosen, however, information and research about our energy consumption is of immediate concern, the statement argues. After some discussion, the meeting decided to refer the statement to local associations for further consideration.

At the end of the convention, former president Tom Lise led the meeting in a prayer of thanksgiving. It was good to renew acquaintances, share our common concerns about our responsibilities as stewards in agriculture. Indeed, it was "a good thing to give thanks to the Lord and to sing praises to the name of the most High."

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## World Missions Update

### Youth work overseas

Accustomed as we are in the United States and Canada to well-organized youth programs, it may surprise us to learn that many churches in Third World countries are only now struggling to provide an organized program for their young people. In Argentina, Rev. Ray Brinks, missionary of Christian Reformed World Missions, has been asked by the national church to head up such an organization. In Puerto Rico, Rev. Frank Pott rejoices over the development of the youth program. In many places churches have little to offer young people, especially those who enter college or university.

### French evangelicals

FRANCE — A French mission society, called the Societe des Compagnons de l'Evangile (SCE), has been formed to launch a new evangelistic effort in this nation of 52 million people. The new mission society is led by men of Reformed conviction and has adopted the Rochelle Confession as its statement of faith. There are approximately one million Protestants in France, but many of them show little commitment to Christ or the church.

### Airplane by gifts

NIGERIA—Many gifts to the special airplane replacement project made it possible to replace the aging Piper Aztec aircraft on the field in Nigeria. A new Piper Navajo was flown to Nigeria by missionary pilot Ray Browneye in early March.

### New Reformed ministers

ARGENTINA—The Argentine Reformed Church recently received into its ministry two pastors from the Presbyterian Church of Chile and two from the Baptist Church of Argentina. The former Baptist pastors became convinced of the correctness of the Reformed view of doctrine and life, including infant baptism, and therefore wanted to join a Reformed denomination. The two Chilean pastors were forced out of their homeland due to political upheaval.

### Two new churches

NIGERIA—The NKST (Tiv) Church reports that two new congregations, one near Adikpo and one near Mkar, were organized in February. The NKST Church now has 61 congregations and 1,558 worship centers.

The Christian Reformed Church of Nigeria reports the organization of a new congregation north of Ibi in January.

### Tijuana church

TIJUANA, MEXICO—In "Sin City" Mexico there is a new church, the fruit of Christian Reformed mission work and above all, the grace and power of God. The "Philadelphia" Presbyterian Church was recently organized, three elders and four deacons were installed, and the witness of the Gospel substantially increased in the city which has long been famous for its immorality. Besides representatives from the Presbytery and missionaries John De Young, Abe Marcus, Orlin Hogan, and Robert Ruis, Rev. James Howerzyl, representing the CRWM Board and Classis California South, were present at the organization service.

by Rev. Ralph Heynen

## PASTORAL COUNSELLING

I get the feeling that there are many people who suffer with a great many doubts. For some people these doubts are of an intellectual nature, but more commonly these doubts are of an emotional or more subjective type...the kind of doubt in which a person questions his own personal salvation or whether God really hears his prayers.

A father talked to me about his son who was wayward. He said, "We brought up our son in a Christian home and we prayed with him and heard his prayers at night. He went with us to church and Sunday School and we even sent him to a private Christian school. All throughout his life we tried to do for him whatever we could in order to help him and now that he is married and out of the home, he spends every Sunday with his wife in a half drunken stupor. Their family is a mess...they never go to church." This father said, "what did we do wrong, or is there really any value in all of the training that we give and all of the prayers that we have sent up for him? Hasn't it all been absolutely in vain? Do these things really help at all?"

I can understand the feelings of this father; feelings of doubt and beginning to wonder if we really do enough. For that reason it is important to ask ourselves the question, "Why do we doubt?" Here is a case of a father who felt that he had failed and as a result of his failures, he doubts and wonders about his faith. He wonders about the practice of living...the way of bringing up his family. This is due to the fact of a failure.

Young people today are asking some very piercing questions. They can't, for example, explain Creation in a world that is filled with evolutionistic teachings and so they began to wonder if the Bible is really true. Must we accept

## THOUGHT FOR THE WEEK

Did you ever see a river that ran straight as an arrow? I'm sure you didn't. They move back and forth and you never find them going in a straight course. Do you know why this is true? They follow the line of least resistance. People are like that too. Life does not follow an even course if we follow the line of least resistance. But if we set our eye upon the goal and move toward it, we move in a straight course — the journey of the Pilgrim's life.

that story in Genesis on its face value? Or, they look at the church and they see that there are so many members of the church that are phoney...they pray nice prayers or they go to church or give well for the church but they're pretty hard to live with.

They begin to wonder if these people are genuine. Is there really some value in this whole matter of Christian faith? These are the kinds of doubts that young people possess. I found that it doesn't do much good to argue or to try to answer them. We just hope and pray that when they go through this stage of life they will reach the point when they will know that they don't have to solve all the questions of the universe in order to believe in God or to believe in the creator of the universe.

We find also in our own lives that there are doubts. Often when somebody is seriously ill a doctor will say, "Well, all you can do is pray and hope," as though prayer is a last resort, something that you can use when nothing else helps. These are the kinds of doubts that we have in our prayers. People have these signs up in their rooms which say, "Prayer Changes Things" and I

## The psychology of doubt

think people need these texts to remind them of the fact that prayer is a power for good in the lives of people. But at the same time we often pray not really expecting God to answer us or that God is going to give us what we ask for.

We ought to recognize that when we have faith, there are going to be doubts that are mixed with it. We know this is true in many of the lives of the men of the Bible.

Job makes that statement, "Oh, that I knew where I might find him; I go to the north and He isn't there, I go backwards and I find Him not." But then at the end of that chapter he says, "When He has tried me, I shall come forth as gold." Elijah who stood so strong and stalwart at Carmel sat under the Juniper tree and said, "Just let me die, I'm no better than others." He had his moments of doubt. John the Baptist when he was in prison, the man who had pointed out Jesus and said, "Behold, the Lamb of God, now asks, 'Is this the one who is to come or must we look for another?'"

Now, what are you going to do about doubts? Are you going to sit back and say, "Oh my, I'm doubting and that's bad?" Naturally as Christians we don't feel very good when we have doubts and, of course, when you have real deep-seated doubts so that you go into depression you may need some help to get out of it. But I think there are certain things about doubts that help us to discover a deeper and richer faith. Doubts can be traitors, but they can also be teachers. They can ruin our faith, but they can also deepen it. We ought to push beyond our doubts and look at them as a means of growth. I think there are certain things that we ought to do. Learn to live in the light of your finest hour. It's important that you live that way.

You and I ought to look at life from the standpoint of our finest hour, when you possibly professed your faith in Christ, when you brought your first child for baptism, when you stood by the bedside of a loved one that slipped beyond the veil or possibly when you yourself were sick and you found such marvelous comfort in your faith. It's an indication that your faith is real. You may have your doubts, but push beyond these doubts to that deeper faith.

I think also we ought to pray this prayer of the father who came to Jesus and said, "I believe, help thou my unbelief." It is important that we pray for a stronger faith that we can move beyond these doubts of ours and press on towards loftier goals. Then get to work. Don't just sit and brood and wonder or live in fear, but reach out your hand to others.

When Elijah doubted, God sent him on a mission to anoint three men. When we reach our moments of doubt it is good for us to go out and talk to somebody who needs our help or write that letter that you should have written three weeks ago or call somebody on the phone and talk with them, or reach out your hand in helpfulness to somebody else. You'll find that when you visit somebody else who may have greater troubles than you do, you're going to be strengthened and you're going to be helped.

The beauty of the gospel is that you can reach beyond these doubts to the Christ who sends us forth into the world and says, "Witness for me or show that you care or help others in my name." I like to think of the fact that the gospel does not require that we be able to solve all the questions of the universe or that we have to solve the mysteries of life, but just simply to trust in a faith that carries us through and beyond our doubts to a clearer, fuller faith.



## B.C. Christian School destroyed by fire



Chilliwack, B.C. (Hollandia News) — Students of Timothy Christian School in Chilliwack, B.C. could not attend class in their own school building on February 13 because it was destroyed by fire during the night. Only the gym section of the school remains standing. Very little of the school's content was saved so that all materials will have to be replaced, probably at the cost of half a million dollars. A local public school board offered the use of empty classrooms for the time being, so that classes could continue with only a few days of interruption. Donations for the rebuilding of the structure are already being made and various organizations are taking up collections for the cause, even in the Netherlands according to the Reformatorisch Dagblad in Apeldoorn. Rev. A.W. Verhoeff of the Netherlands Reformed Congregation thanks everyone for their help and financial assistance. Contributions may be sent to him at 26 Woodbine St. S., Chilliwack, B.C. V2P 5S4.

## Salem expands in Toronto area

by Dr. A. Vandermaas

*Dr. Vandermaas is president of Salem Christian Mental Health Association.*

I am sure that, when I report about Salem, the first thing the members will want to know is how the expansion in the Toronto area is progressing. Last fall the professional advisory committee interviewed applicants for two new positions we had advertised: another counselor to be added to our Toronto clinic and a counseling psychologist to work with interested Christian schools in and around Toronto.

The first position has been filled by the appointment of Dr. Donald W. Moncrieff from Pittsburg. Among a long list of applicants Dr. Moncrieff seemed to stand out from the beginning and our further contacts with him confirmed to us that he is by far the most capable and sensitive therapist we interviewed. He also fully acknowledges Jesus Christ as his Saviour and as Lord over his life.

Dr. Moncrieff is now busy trying to arrange his immigration to Canada and we are learning with dismay how much more complicated this procedure has become since Dr. Kirk came this way. We are still hoping that he can start his work with Salem in May or June but this may become September.

Before the professional advisory committee started interviewing applicants it was instructed to give special consideration to the following categories: female applicants, persons of reformed persuasion and background, ther-

apists willing to accept public speaking engagements and those prepared to travel to other locations. Dr. Moncrieff will accept speaking engagements and will travel if requested by the board to do so.

Unfortunately none of the applicants qualified for or would accept the position related to the schools. New advertisements have been placed and we are continuing the search for a counseling psychologist. In the mean time the board of trustees has made contact with the principals of the Christian schools in the greater Toronto area and presented its proposals for co-operation in the field of Christian mental health. The acceptance of this work from the side of the principals was very promising, although their boards will of course have to approve this matter.

In connection with this expansion our Toronto counseling clinic will be relocated. We are looking for office space somewhere near Highway 401 and Yonge Street which will have to be large enough to accommodate several counselors, with space for group therapy. We hope that this new office can be opened at the same time that Dr. Moncrieff arrives.

How will Salem pay for this proposed expansion? This is a question that became rather hair-raising at the last board meeting, when the financial statement and the budget for 1978 were discussed. Based on the experience of previous years the income from membership fees for 1977 had been budgeted for \$30,000. In fact less than \$6,000 was received in 1977!

This means that our actual

membership support, the only thing that justifies our existence, is dwindling at a fast rate. We can point to a valuable farm, to dear Christian principles, to an ability to be of service, but what does all this power mean without people, Christians who want to own it and use it, who are moved by the Spirit and want to move the Spirit? The board expressed the hope that the recent change in our administration had much to do with the drop in membership, and our new bookkeeper is putting all his effort into regaining old members and making new ones.

Our community consultant, John Struyk, will have a meeting with all local contact persons of Salem to discuss how Salem's membership can be built up and maintained. Any community or person, wanting to send or be such a contact man to this meeting, which will be held on March 18 in Aurora, is requested to contact Salem's office at 1-416 742-1624.

In the mean time the work goes on, in clinics, at the marriage enrichment conferences and encounter with self, and in board and committees. The professional advisory committee is busy drafting statements related to the question: what is Christian counseling. The board of trustees hopes to meet shortly for a day to discuss the meaning of Christian mental health.

If you want to remember Salem in your prayers, please think of our counselors and clients, our encounters and conferences, our membership deficit, Dr. Moncrieff's immigration and our attempts at further expansion.

## Registered Home Ownership Savings Plan (RHOSP)

The initials may remind you of a Registered Hospital, but the plan is definitely not meant to put you in a hospital. It is the government's incentive through legislation to encourage everyone to own his own home.

In terms of government programs and tax shelters, it is the most attractive plan. If you currently do not own a home, or part of a residential property, then you may take up to \$1,000 in 1978 and deposit it in a RHOSP at a bank, trust company, or credit union, and deduct the \$1,000 from the year's income. This must be done before Dec. 31, 1978 to count for 1978. (This represents a change in the rules. RRSP funds can continue to be deposited up to Feb. 28, 1979 for the 1978 tax year). The deduction from income means that no tax is paid on the \$1,000, the interest earned is not taxed, the taxable income category declines and produces a lower percent of tax, and perhaps the provincial tax rebate system (for example in Ontario), will give you a little more refund.

The real significance comes when you buy your house. None of the money in an RHOSP needs to be taxed at that time. (In contrast, RRSP money is classified as taxable income when it's taken out.) The RHOSP is a plan that should be worth looking into. Young and old can benefit. If you are eligible, an RHOSP is much better than an RRSP, and an RHOSP should be first. Check with a local issuer of these plans for complete details. I'm sure they will gladly give you the advice you need. Be sure you get the facts on at least 3 or 4 different plans from trust companies, banks and credit unions. It pays to comparison shop. It could eventually involve much more money than buying a new car or major appliance so give it some time and attention.

Now that we have been so positive, let's look at the other side. If you have an RHOSP, you may be fooling yourself into thinking that home ownership becomes more realistic and comes closer with every dollar deposited. In our inflationary time this is not so. The key to the problem is understanding the principle of leverage. Remember how a car jack works? You can lift a heavy car single handedly by pressing up and down on a short lever. Your 50 pounds of pressure will lift a 1,000 pounds of car. Similarly, a small down payment can buy a house. For example, it's possible that \$2,000 down could buy a \$30,000 house.

Let's look at what happens to a faithful RHOSP contributor who feels he can't yet afford his own home, and is saving to buy one. Let's assume inflation is at 10%, he earns 10% on his RHOSP (his money neither gains nor loses in purchasing power) and that houses go up by 10% a year. With some simple arithmetic we will note that \$2,000 in an RHOSP will increase by \$200, but that the \$30,000 house has increased by \$3,000. As a result we see that in absolute terms of buying a house, he will now need an additional \$2,800 from somewhere eventually to pay off that house. This person has taken several steps backwards towards home ownership. True, the \$2,200 is still 1/15 of 33,000, but the 14/15 has grown by an absolute \$2,800.

In our view, if this person was able in any way at all to buy this house immediately, he should have done so. It is this principle of leverage combined with inflation which can make property owners wealthy, and property sellers poor in a very short time.

The RHOSP was designed to help lower income people save for a home of their own. Despite its generous provisions, evaluate it carefully. It's certainly highly preferable to put money in an RHOSP instead of any other plan if you aren't buying due to circumstances beyond your control. But if you are not buying now simply so you can use the tax advantages, think again. The tax advantages are hiding the true problems of leverage and inflation.



by Harry Houtman

## How to Read the Book of Proverbs

by Dr. Calvin Seerveld  
a cassette tape, \$2.50

# Proverbs

AACS, 229 College St., Toronto M5T 1R4



# Politics

## What can we do?

Recently we took a brief look at the question of food in the world. Now we would share these 3 short items which tell about 3 specific attempts to develop understanding about the world food situation.

### Ten Days for world development

EDMONTON—Everyone has heard about the starving millions. Especially in the last few years we have heard so much about world hunger and poverty that our sensitivities are numb. The poor are always with us, aren't they.

We also have a vague guilt feeling that we are responsible; but we often lack a clear understanding of the relationships between our actions and world poverty. Without that understanding it is difficult to change our ways. Much work is being done to document in detail how North American habits and institutions cause hardship elsewhere.

The Interchurch International Development Education Association of Edmonton sponsors workshops, study programs, and publications in co-operation with individual churches or church groups. Under the co-ordination of a full-time staff person, the programs are tailored to meet the needs of each group in order to show the vital links between the local church and the world situation. In this way the program fosters change in individual behaviour and Canadian policy to promote more human growth, at home and in Africa, Asia, and Latin America.

The Edmonton program grew out of the annual nationwide 10 Days for World Development campaign. 10 Days, an interdenominational venture with similar goals, plans activities in many communities between February 10 and 20 each year. Supporting churches in Edmonton, the Presbyterian, Lutheran, United, Roman Catholic, and Anglican churches, decided that a year-round program was necessary to help people grow from increased awareness to effective action.

Repeated, small group study sessions have proved very effective in helping people better understand their Christian task in world context. Using well-documented resources, the programs vary from consideration of the effects of Canadian aid programs and investments, through human rights in various countries, to the local parish and social action. Central to all of them is the need to work for justice in the Biblical sense in order to relieve poverty.

The efforts of Interchurch International of Edmonton are soundly based on Biblical teachings, but they are perhaps most helpful in presenting a thorough analysis of what is happening in the third world and in our own backyards. This meets a real need for Christians who are often well-versed in Biblical teachings but weak in their understanding of world events so that they can relate their faith to their world.

Anyone desiring more information about the resources or program can contact the Interchurch International Association of Edmonton, 10523-77

Avenue, Edmonton, Alta. The staff person, Trudy Richardson, will assist groups in developing their own program.

Mrs. Kathy VanderGrift

### One congregation's approach

IRON SPRINGS, A book appeared this year under the title, *Rich Christians in a Age of Hunger: a Biblical Study*, by Ronald J. Sider. My introduction to this particular book came through our semi-annual Alberta pastor's workshop. Dr. Arnold DeGraaf was asked to lead us in this workshop. Our assignment prior to his coming was to read a number of books, among them the book mentioned here.

As I read through the book, I was deeply moved by its message. One phrase or theme that Sider kept bringing back was, "Oneness in Christ for the earliest Christian community meant unlimited economic liability for, and total economic availability to, the other members of Christ's body."

The principle of "unlimited economic liability for and total economic availability to" is also normative for today. Christ's people are brought into a fellowship of believers. Fellowship in Christ covers all things, including economic relationships.

The problem of loneliness is very acute in our society. That problem exists also within the body of Christ. The gospel meets that problem of loneliness and individualism head on with the revelation of the fellowship Christians have with Christ and each other. As

a pastor who senses the need for fellowship among God's people, I proposed to my consistory that we talk about fellowship on our homevisits."

Each year we pick a theme around which to center our home visits. An outline is made with relevant Scripture passages to be studied and appropriate questions to be reflected upon. This outline is made available to all the members of the congregation. The members of the congregation as well as the elders can prepare themselves for the visit. Attached to this outline is a couple of suggested books or articles to read for further enlightenment.

I brought the book *Rich Christians* to the consistory meeting when we discussed the theme for the year. Each consistory member bought a copy of the book and will use it to acquaint himself with the theme. Sider does a lot of Biblical studies. The consistory members are then hopefully prepared to lead the home visit under the theme for the year.

In a series of sermons I have opened up such passages as Acts 2:41-47, Acts 4: 32-37, Acts 6:1-7, II Corinthians 8, 9 and hopefully a few more. As I work through the Scriptures every day I feel more uneasy about the affluent life-style we have chosen for ourselves. With Christ's Holy Spirit power His Word can work in our lives. With Him in control of our lives, we can be faithful to him and our neighbor.

"I didn't want fellowship to be narrowed down to a coffee kletz or a rap session. The fellowship we have in Christ is as broad as life. I wanted the congregation to see that broad

Biblical understanding of fellowship. That it also includes our business discussions.

Rev. Paul Stadt

### And he had compassion on them

GRAND RAPIDS, The above title is the name given to the report of the Task Force on World Hunger of the Christian Reformed Church which it will submit to the next CRC Synod. It is a substantial report, and the Task Force has recommended that it be published separately in booklet form so that it will be easily available not only to CRC congregations but also to other interested parties. Like all synodical reports, it has a section that deals with the relevant Scriptural materials, but it does not stop at theologizing about the problem. A large part of the report is concerned with proposing very concrete actions for individuals and groups and the denomination as a whole.

The final part of the report deals with setting up an action package to be prepared by the Christian Reformed World Relief Committee and the Education Department and Board of World Missions of the CRC. These agencies would prepare a five-year program to work through church societies, fellowship and study groups, households and congregational meetings to mobilize the whole church in a total response to the world hunger problem. The Task Force asks for more time to reflect on the modification of cultural, economic and political structures.

—RES News Service

Study outline #5

## Government is there for your good [2]

by Ben Vandezande

The letter of Paul to the Romans must be heard clearly in today's society as well as in the Roman society. We have no Nero but we do ask ourselves (often) whether the government we have is really there "for our good". Today we have no belief that "Caesar is Lord" or that "the empire is to be the goal of life" but we do have a belief in democracy and that we in Canada are all members of a community.

Belief in the brotherhood of all men smothers our religious differences. As Dr. Vrieze put it, "In other words, democracy, by its very nature teaches that there is no difference between true or false religion." And, "Democracy has room for religion, provided people are willing to admit that religion is one aspect (part, side) of man among many. Such religions can be accepted which serve the democratic goal, the developing of man (From: The Community Idea in Canada — highly recommended!)"

This community has its way of life that demands allegiance from each of us. The government is one of the key areas for the encouragement of such a way of life. It helps to set the direction of our lives in schools, business, play, art, church, so that we have less and less choice but to participate.

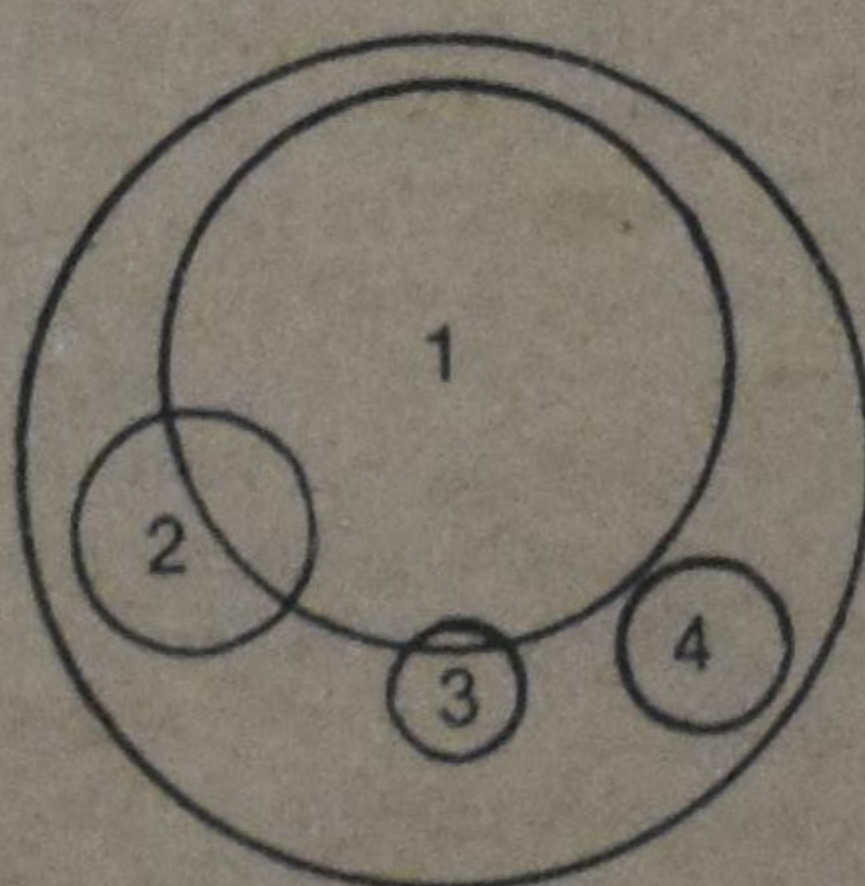
For example, a government which allows only the development of one publically sponsored school system is essentially pushing one faith, one culture, one religion.

Feedback  
Try to find examples in all areas of the Canadian way of life as a religion that calls for obedient service. (In media, family, churches, government, business).

### Activity

It is against this background that we can draw the picture of society as follows:

society as follows:



Canadian society is the outer circle.

1. Canadian way of life community which affects most of our society.
2. French-Canadian people have a distinct culture which they try to protect.
3. Native People who are trying to find many of their roots which they lost in adapting to us.
4. Hutteriks who exist independently.
5. Us! Where would you put yourself? and the Christian community?

If there is this kind of attitude (belief) in our country, then we are faced with a situation where the christian community is at least not the main faith of the country and certainly allowed to express christianity in its true form.

To take the example of the French in Canada. We must ask ourselves whether there is room for French culture (which is more than language!) in Canada? How we as a nation deal with minorities will be clear for all to see in our treatment of the French culture. Quebec seems to be saying that she wants her culture protected and not swallowed up by an Anglo-Saxon Canada. If Canada's government cannot protect the rights and privileges of a French culture can we expect it to protect any other community's culture (ie.) Amish, Hutterite, Native, Christian?

Don't get me wrong. My point is not that we are living in a totalitarian country where there is no freedom. But we

must come to see that there is a distinct movement to a society which has but one community, one culture, one vision for life which pushes other communities out of any real public influence. One of government's duties is to promote and protect such a plurality (more than one) and not to develop one-sided societies.

### Feedback

Now read Romans 13:1-7 and the last study outline which talked about the meaning of authorities and tie that in with our Canadian society. Especially tie in Romans 13:4.

1. In what ways is or should the government be God's agent for our welfare (good) in Canada?

2. Why is Romans 13:1-7 not simply God's "stamp of approval on our government?"

3. In what ways does this passage offer a basic criticism of the way in which our government is acting in various areas of life?



# Cops and robbers: The politics of the new youth

by Peter Van Geest

*Mr. Van Geest is a "parttime volunteer", devoting six months to research and planning for a special federal election supplement for Calvinist Contact. Mr. Van Geest recently attended the federal convention of the Liberal Party, looking at the work of the youth caucus.*

Whenever I watch young children at play, I am always struck by the serious manner in which they try to copy the lives of their fathers and mothers. I am often amused, for children can be unknowingly funny (and accurate) when they imitate us. But I can also become worried; worried that in their imitation children might unconsciously make the bad habits that their parents have, a part of their own lives.



And indeed, when watching the Youth Caucus of the federal Liberal Party in action at the national convention recently that uneasy feeling returned. They were trying hard to impress the rest of the delegates that they were fully able to deal with the political issues of the day, from the special vantage point of youth. But as I sat there and observed, I became increasingly convinced that the members of the Youth Caucus had learned their lessons well: too well in fact. They, like their elders, voted for a host of contradictory resolutions, such as: both expansion and detracting of government intervention and spending, decentralization and centralization, a guaranteed annual income for the poor, but no expansion of old age pensions, to name only a few. These resolutions and others, if anything, reflect the lack of coherent political philosophy underlying current young Liberal thought.

That could be blamed on experience, but I would sooner see it as an indication that

young Liberals are essentially no different than their elders. They too, failed to ask, for instance whether or not the structure of our production and profit-oriented economy should be changed, or whether or not Canadians should attempt to change their lifestyles on the matter of energy consumption. In short, the politics of the young Liberals does not include characteristics which are traditionally equated with youthfulness, namely, open-mindedness, and a questioning spirit. Defending and affirming the present state of affairs was the order of the day.

In some respects, the Youth Caucus outdid the older delegates. Armed with walkie talkies, they were effectively organized as a bloc of voters — which reminded me a bit of "cops and robbers". This method enabled the leaders of the Youth Caucus to herd their delegates to various workshops whenever a vote was to be taken on a resolution proposed by the Youth caucus. Most of the young delegates I interviewed thought this to be an ingenious method of showing their power, but it can also be interpreted as simply another expression of the difficulty a youth delegate would have if he or she differed with the prevailing majority.

One such delegate, whom I had known while in college, became totally disillusioned by the pressure that was placed on her to vote exactly as the other young Liberals did. To be different, to want to ask some fundamental questions, was not acceptable, she found out. Her reaction confirmed my earlier suspicions that the young Liberals were interested more in powering through resolutions advantageous to them as young people, than in contributing meaningfully to the Liberal party as a whole in its attempt to direct Canadian politics.

This young delegate's disappointment with the Liberal Youth Caucus could be seen as an indication of the difficulty a Christian politician would have in any of our established parties. Patching up the fabric of this country with piecemeal and often superficial solutions, is a form of politics to which the Christian may not

adhere. Only by collectively struggling to present alternatives to the Canadian people, can we expect our voices to be heard. And I

would think that Christians, both young and old together, could work at this calling. Combining the visions of the young and the dreams of the

old would only serve to strengthen our outreach, and thus the need for a special Youth Caucus would appropriately fall by the wayside.

## Our churches in Quebec

*ITEM: On February 24, 1978 the Rev. Frank J. Quinta Sr. was installed as the minister of the Maranatha Reformed Church of Roxboro, Quebec. [The invitation to this installation was worded in English and in French] ITEM: The consistory of the First Christian Reformed Church in Montreal overtures classis Eastern Canada to consider the need for a Christian Reformed ministry in the French language in the province of Quebec.*

by Rev. Martin Geleynse

It can be said without any doubt that the Anglophone churches in the province of Quebec, to whatever denomination they belong, are experiencing the negative consequences of the present political, economic and social unrest in this province. It should be stated from the outset, however, that this does not at all mean that they would be ready to give up and move out of the province. On the contrary. We still see a challenge and we still have a mission in Quebec.

There are many indications that the present upheaval presents many opportunities for the gospel in this province. People are eager to hear answers, they search for meaning. It should be kept in mind that this province has opened itself up to outside influences during only the last 10 to 15 years. The church, which has traditionally held them under its wings, has lost its influence. In its place there is now a vacuum and a great variety of philosophies are vying for the attention of a people that has lost its footing. It is not too much to say that Quebec is spiritually and morally up for grabs.

This is the day of salvation, therefore. The Christian gospel has the answers, and we see that many evangelical Protestant churches are working hard to meet the need among Francophone Quebecers. These churches are mainly Baptist and Pentecostal in doctrine, but they cannot keep up with the influx of new members and new groups of believers formed almost every Sunday. Yet, as one of their leaders pointed out in Faith Today, they only reach a very small percentage of the population and there are large fields that are ripe for the harvest and there are no workers.

It is heartening to note therefore that both of our "Dutch" and Reformed churches are trying to make an effort, however feeble and tentative, to reach out into the francophone community. We are deeply convinced that, if these efforts may be blessed and the doors do open, a whole new field will open up before us and we may be in for exciting days in respect of the mission of God in French Canada.

However, if in the francophone world we are confronted with great challenges for the mission of the church, the problems we encounter in the anglophone community are of a much different nature. Here it is a

matter of survival.

Survival in terms of numbers, first of all. Every church in the anglophone community experiences a heavy drain on its membership at present. We have lost a large number of families, who have all moved out of the province. In most cases this move was not at all voluntary, but due to the fact that jobs and positions have been transferred out and this left them with no alternative short of unemployment.

This makes it all so much more difficult emotionally. Added to this is the fact that in most cases such a move constituted a rather substantial loss financially. In the present economic situation in this province the value of real estate in the anglophone areas has gone down drastically. A home in our area costs not more than 50% of the cost of a similar home in the Toronto area, or less. Many of our members who own their own homes, have had to take heavy losses, and this makes us feel very vulnerable.

To be sure the churches in Montreal have always been used to a considerable turnover in membership. Since most of our members are anglophones who, coming from the rest of Canada or the USA, are working for the larger companies and banks, they are used to frequent transfers. We have always had many people moving in and out. This time however it is one-way traffic out and our losses are not replaced.

Another remarkable aspect of the situation is that those who have been moving away were for the most part very active and involved members. They served in many different capacities on consistories, on committees, as leaders. Most of them were families who would come to church twice a Sunday and would contribute regularly to the finances of the church. This means that especially in the second service our membership loss becomes very visible and every Sunday evening we are painfully reminded of the fact that many have left and only very few have come in to take their place.

Humanly speaking this is all rather hard to take. It tends to make one feel upset and bitter against the powers that be. It gets to us every once in a while. Yet we know that all these things fit into God's plan with this nation, with this province and also with His church in Quebec. And who knows but that we have been placed here for just such a time as this?

Spiritually, it has become a blessing for many of us and much gain. Because we are thrown back upon our basic resources. We are forced to give account of why we are here in Quebec in the first place, and why we are here upon this earth in the second place. A Christian can never lose, when it pleases the Lord God to shake his foundations a little. And when we discover that we have here no abiding city, it can only help us to seek our hope and future in Him.

Please pray that our churches in Quebec may hold fast to the Truth and be found faithful in the mission of our Lord.

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## Een belijdende kerk

Er wordt weleens onderscheid gemaakt tussen een belijdende kerk en een belijdeniskerk. Een belijdende kerk is een kerk waarbij er geen afstand bestaat tussen haar belijden en de belijdenis die het resultaat was en blijft van dat belijden. Terwijl een belijdeniskerk een kerk is die nog wel belijdenissen heeft, maar meer als archiefstukken, in elk geval niet meer als neerslag van haar tegenwoordig belijden. Het zijn dan belijdenissen van vroeger, niet van nu.

In het laatste geval leeft de kerk niet meer in haar belijdenis, en de ware gelovigen betreuren de afstand die onstond tussen de kerk en haar belijdenis. In de geschiedenis heeft dit vaak oorzaak gegeven aan reformatie.

De Graaf zegt ergens dat de woorden van de belijdenis der kerk ook nu nog woorden van haar hart moeten zijn. De kerk mag aan haar belijdenis niet ontzinken. De eenheid naar binnen moet worden bewaard maar ook naar buiten moet Gods waarheid worden verkondigd.

Het is erg verkeerd als er laatdunkend gesproken wordt over de belijdenis der kerk. We mogen ook nooit vergeten dat belijdenissen heel vaak geschreven werden bij het licht van de brandstapels. Velen hebben hun levengegeven voor de waarheid die in die belijdenis wordt vertolkt. Dat was al zo in de eerste christelijke kerk. Daar werd de belijdenis geboren dat Christus Heer was. Die belijdenis stond diametraal tegenover de belijdenis van de heidenen: de Keizer is Heer. En u weet dat velen met die belijdenis op de lippen de arena's zijn binnengegaan om verscheurd te worden door de wilde dieren. Alleen daarom al moesten wij onze belijdenis meer liefhebben. En bestuderen.

Er wordt tegenwoordig nog al eens op gewezen dat die belijdenissen van de kerk oud zijn, en de tijd verraden waarin ze geboren werden, en slechts in zoverre gezag hebben als ze in overeenstemming zijn met de Bijbel. En dat is natuurlijk allemaal waar. Dat is ook nog nooit ontkend door christenen van de gereformeerde gezindte. Als ik zoiets lees dan heb ik altijd het gevoel dat men een open deur intrapt. Want het is een waarheid als een koe. De jongste belijdenis die we hebben dateert van 1618/19 en zij is geboren uit de strijd die er ontstaan was tussen Arminius en Gomarus, tussen de Remonstranten en Contra-Remonstranten. Een gravamen tegen een bepaald onderdeel van die belijdenis is bij de synode van de Christian Reformed Church nu ingediend, en het wordt behandeld omdat wij van overtuiging zijn dat die Dordtse Leerregels slechts in zoverre gezag hebben als zij in overeenstemming zijn met de Heilige Schrift. Dat mag altijd worden onderzocht.

Onze kerk moet een belijdende kerk zijn. Als lid van de kerk moet ik deel hebben aan die belijdenis. Ieder lid behoort te zeggen: haar belijdenis is mijn belijdenis! De kerk die belijdt geeft maar niet een subjectief getuigenis, neen, zij spreekt God na zoals Hij Zich in Zijn Woord heeft geopenbaard. Dat heeft zij geprobeerd jaren geleden (de wereldwijde belijdenissen) en ook in de dagen der reformatie en kort daarna (de reformatisch belijdenissen). En nu is het vreemde dat er daarna in onze kring geen nieuwe belijdenis meer geboren is.

Er is nog bijna niets in die belijdenisgeschriften veranderd. Er zijn wel veel predikanten die op hun eigen houtje er van zijn afgeweken. Ze hadden notabene beloofd dat ze nooit iets zouden leren dat niet in overeenstemming was met die geschriften, en hun bezwaren zouden indienen bij de kerkeraad, en eventueel bij de classis of zelfs bij de synode. Maar... dat hebben ze niet gedaan. En toen kreeg men moeite, soms zelfs afzetting, of ook wel afscheiding. In dat laatste geval begonnen ze voor zichzelf. En meestal hadden ze ook nog volgelingen.

Naast die zes goede belijdenissen hebben we nog geen nieuwe. Er zijn wel in de loop der jaren allerlei pogingen gedaan. Men heeft er nogal vaak over geschreven. Maar tot dusver hebben we nog steeds in ons midden naast de drie oecumenische belijdenisgeschriften, "de drie formulieren van eenigheid." In die belijdenis worden we onderwezen door de prediking in de kerk, en op de catechisatie. De Graaf zegt: De kerk is door de onderwijzing in haar belijdenis onder de zegen des Heiligen Geestes bezig haar leden "het aanbiddend belijden" te leren.

J. VanHarmelen

door Lester van Essen, overgenomen uit *The Reformed Journal* van oktober 1977

Door heel Afrika maakt zich momenteel een beweging sterk die haars gelijke niet heeft in de geschiedenis van de christelijke kerk. In de laatste vijftig jaar zijn daar bij benadering zo'n zesduizend onafhankelijke denominaties ontstaan die geen binding hebben met enige zendingsorganisatie. De Cherubim en de Seraphim, de Kerk van de Ware Heilige Geest, de Kerk van de Heilige Apostelen en de Kerk van de Vrije Heilige Geest, dat zijn enkele van de talloze namen waarmee men zich noemt.

De overzichten van de groei van de kerken in Afrika zijn inderdaad verbijsterend. Er zijn momenteel ongeveer 130 miljoen christenen in Afrika; als de huidige ontwikkeling zich voortzet, zullen dat er bij de komende eeuwswisseling ruim 360 miljoen zijn. De verwachting is, dat Afrika het meest gekerstende werelddeel zal zijn. In een land als Kenya bijv. wordt eens per veertien dagen een nieuw kerkgenootschap bij de overheid ingeschreven. In dit betrekkelijk

kleine land worden dagelijks meer dan elfhonderd personen gedoopt en zes nieuwe gemeenten gesticht. Van de 240 verschillende kerkgenootschappen in Kenya kan men van slechts 60 zeggen dat zij zijn ontstaan uit het werk van zendelingen van elders. Gegevens over de stand van zaken in Nigeria zijn nog spectaculairder te noemen.

### Westerse zending

Deze onafhankelijke kerkenbeweging in Afrika zou men min of meer kunnen beschouwen als de rekening die aan het Westen wordt gepresenteerd voor de buitenlandse missionaire activiteit van de voorgaande eeuw.

Maar al te dikwijls is het evangelie in Afrika gebracht in het gewaad van de Westerse cultuur. De zendelingen hadden te vaak het idee, dat zij hun bekeerlingen moesten omvormen naar een cultuurgedrag gelijkend op dat van henzelf, waarbij deze hun lokale en traditionele kijk op de dingen min of meer moesten afwerpen. Bij die zendingsopvatting die uitging van de 'comprehensive approach' en zich ook bezig hield met onderwijs, medische verzor-

ging, landbouw e.d. (de 'totaal-om-vattende benadering') zal, naar men mag aannemen, wel de grootste overgang voorgekomen zijn, omdat men daarbij meer uit was op vervanging dan op aanpassing van de traditionele culturen. De meeste traditionele symbolen, waarden, mythen en volksgebruiken die zo'n belangrijke rol spelen in een cultuur moesten sterke wijziging of reductie ondergaan toen de zendelingen de waarheden en normen van de Schrift toepasten op de levensstijl van de Afrikaan.

Wat de zendelingen echter niet voldoende onderkenden was dat het nagenoeg onmogelijk is de filosofische verworvenheden, die zo diep verankerd liggen in het denken van de Afrikaan, te veranderen, vooral zijn omgaan met tijd en ruimte en zijn ontologische en epistemologische grondhouding.

### Dualisme

Toen het evangelie voor het eerst in Afrika door de zendelingen werd gebracht, heeft men zich weinig bekommerd om een dieper verstaan van de aanwezige traditionele cultuur. Voor de bekeerlingen

Lezers schrijven

## Een impasse in kerkrelaties

Geachte Redacteur,

Ik schrijf in verband met de geschreven artikelen in Calvinist Contact over de gehouden synode van de Canadian Reformed Churches. Deze synode besloot het commissiecontact met de Christian Reformed Church niet te herstellen, als was voorgesteld door de kerk van Edmonton om het contact wel te herstellen, de Orthodox Presbyterian Church te erkennen als een ware kerk van Jezus Christus en een speciale kerkelijke contact relatie aan te gaan met de O.P.C., en een "appeal" aan de Chr. R.C. te zenden inzake de kerkelijke gemeenschapsrelatie met de Geref. Kerken (syn.) in Nederland.

Zoals de synode van de Can. R.C. van 1974 heeft gehandeld, zo heeft ook de synode van de Can. R.C. van 1977 het samensprekings agendapunt behandeld en besloten om het contact met de Chr. R.C. niet te herstellen.

Ondanks dat de Chr. R.C. (gelijk met de O.P.C.) alleen maar lid is van de Geref. Oecumenische Synode; gelijk staat met de Can. R.C. op de grondslag van de drie belijdenisgeschriften de Chr. R.C. geen lid is van de Wereldraad van Kerken; en dr. J.H. Kromminga, als afgevaardigde van de Chr. R.C.; een "diep concern" in Nederland

heeft uitgesproken over de zaak van prof. Kuitert, kon er bij de synode van de Can. R.C., wegens de kerkelijke gemeenschapsrelatie van de Chr. R.C. met de Geref. Kerken (syn.) in Ned., geen sprake zijn om de mogelijkheid van commissiecontact alsnog te herstellen.

Indien door de Can. R.C. in de relatie van zusterkerken een commissieonderzoek was ingesteld of een "diep" kerkrechtelijk "concern" was uitgesproken bij de Geref. Kerken (vrijgemaakt) in Ned. over de kerkscheuring tussen binnen — en buiten verbanders, dan konden zij in het eerder genoemde "appeal" zonder eigen falen ergens staat op maken bij de Chr. R.C. Maar omdat de Can. R.C.'s in het "appeal" dit bewijs niet kunnen overdragen, is er volgens mij van de zijde van de Chr. R.C. geen respect voor de besluitredenen om een "appeal" te zenden en een samenspreking onder de huidige omstandigheden af te wijzen.

In het dagelijkse wereldgebeuren meen ik respect te moeten hebben voor het besluit en de daad van president Sadat van Egypte om het parlement van Israël toe te spreken en samen te spreken met Israëlsche regeringsleiders, maar op het terrein van het kerkelijke gebeuren

kan ik geen respect opbrengen voor het synodebesluit van de Can. R.C. om met de Chr. R.C. niet samen te spreken in de poort.

Doordat het voorstel van Edmonton niet is aangenomen is er een impasse ingetreden om -direct en indirect- betrokken synodebesluiten en gemeenschapsrelaties in commissieoverleg te bespreken. O. a.:

- Het onderhouden van een kerkelijke gemeenschapsrelatie van de Chr. R.C. met de Geref. Kerken (syn.) in Nederland;

- het niet onderhouden van enige kerkelijke gemeenschapsrelatie van de Can. R.C. met de Vrijgem. Geref. Kerken (buiten verband) in Ned.;
- de kerkelijke gemeenschapsrelatie van de Chr. R.C. met de Chr. Geref. Kerken in Ned. enerzijds en de uitspraak van de Chr. Geref. synode van 1977 in Ned. om te onderzoeken in hoeverre de gedachte van een "federatief verband met de Vrijgem. Geref. Kerken (buiten verband)" bruikbaar is als tussenfase op weg naar een grotere toenadering anderzijds; en

- de kerkelijke gemeenschapsrelaties van de Can. R.C., zoals die eventueel zal bestaan, met de O.P.C. enerzijds en die van de Chr. R.C. met de O.P.C. anderzijds.

Klaas Muis  
Burlington, Ont.



## christelijke kerken in Afrika

bleef de traditionele wereldbeschouwing naast de Westerse bestaan. Uit deze nevenschikking moest onvermijdelijk een vorm van dualisme ontstaan. Afhankelijk van de situatie stapte een bekeerling dan van de ene in de andere wereldbeschouwing over (en terug). In de traditionele cultuur was de figuur van Jezus niet geïncorporeerd. Had iemand te maken met schuldgevoelens, met de voorbereiding voor het leven na de dood, met de fysieke vragen van oorzaak en gevolg, dan bediende hij zich van de Westerse wereldbeschouwing. Maar ging het om zaken als ziekte, geesten, machten, demonen, vruchtbaarheid en om de 'waarom-vragen', dan stapte hij op de traditionele cultuur over. Aangezien een christen-bekeerling deze beide kosmologieën niet tot een synthese kon verenigen, moest hij zich bij herhaling nu eens binnen, dan weer buiten het christendom bevinden. Zo moest het hem wel moeilijk vallen, het christendom als levensomvattend te ervaren.

### Syncretisme

Dat is de reden dat zoveel Afrikaanse onafhankelijke kerken zijn ontstaan. Veel Afrikaanse christenen hebben nu een manier gevonden het evangelie als relevant te ervaren. Hun geloof in God en de soms wat onorthodoxe wijze van geloofsbeleving is hun antwoord op de kreet van hun hart. Er is nu een syncretisme ontstaan van het christelijk geloof en hun traditionele cultuur. Veel van deze kerkgroepen zijn ontstaan onder de invloed van de een of andere charismatische leider. Hun traditionele wereldbeschouwing blijft overheersend — met een ingrijpend verschil: Jezus Christus staat boven heel hun leven. Ze geloven in de werkelijkheid van boze geesten, demonen, invloed van de voorouders op hun leven, magie en hekserij; maar Jezus Christus is tegelijk veel sterker dan al deze machten samen. Jezus neemt hun systeem in het stamleven over, Hij is als het ware de grote Stamleider. En Hij is het Antwoord op alle levensproblemen. Jezus verschaft hun het antwoord op elk mysterie waarvoor zij zich geplaatst zien.

### Schrift en openbaring

Een van de opvallende kenmerken van deze beweging is de nadruk op directe openbaring. Hoewel ze de autoriteit van het geschreven Woord van God niet aantasten, ontvangen ze ook directe openbaringen, omdat er altijd geestelijk verkeer is tussen de levenden en de doden. Elk levend mens staat in voortdurend contact met de geestenwereld en elke boodschap wordt als echt onderkend doordat er als het ware

een hot-line naar de hemel loopt. Een kenmerk van hun filosofie is dat het zijnde behoort tot de wereld van de geesten. Het Zijnde staat in relatie tot alle 'zijnden', zowel levenden als doden. Het probleem van de culturele continuïteit is voor hun besef opgelost door het bestaan van deze directe openbaringen.

Wanneer een lokale gelovige een boodschap ontvangt en deze boodschap aan die lokale cultuur blijkt aan te sluiten, is men ervan overtuigd dat het een openbaring van God is en wordt de boodschap als zodanig geaccepteerd. Zo'n directe openbaring spreekt tot hen op een bepaald ogenblik en betreft een bepaald probleem. Iedereen is in principe in staat tot direct contact met God. Daarmee staan ze op één lijn met mensen als Paulus, Mozes en andere bijbelse figuren. Kortgezegd: ze hebben een levende, rechtstreekse relatie met God.

### Voorkeur voor het Oude Testament

Wat verder vooral opvalt is hun gebruik van het Oude Testament. Dat Oude Testament raakt hen diep in hun eigen situatie. Ze verstaan de kosmologie en de metafysica ervan zeer helder en rechtstreeks, omdat die zo ver met de hunne overeenkomt. Hun levensbeschouwing, hun gedachtenpatronen, veel van hun gewoonten staan dicht bij die van het Oude Testament. De JHWH van de Hebreeërs is hun veel nader dan de Logos van het Nieuwe Testament. Profeten, offers, priesters, rechtstreekse openbaring, boze geesten, heksen, engelen, de polygamie en de indeling in stammen, dat alles spreekt hen sterk aan. Ze kunnen zich helemaal vinden in geschiedenissen als die van Saul en de vrouw van Endor — een geschiedenis waarmee wij in onze cultuur niet veel raad meer weten. De geschiedenis van het Oude Testament is ook hun geschiedenis; door de cultuur van het Oude Testament te beamen, beamen ze ook hun eigen cultuur. Het Boek van de Psalmen is een zeer levend boek voor hen, omdat het zo vaak precies uitdrukt wat zij zelf ook willen verwoorden.

### Plaats voor het mysterie

Een derde kenmerk van deze beweging is de nadruk die het mysterie bij hen krijgt. De zending had nogal gauw een antwoord op elke vraag die rees, samenhangend met het feit dat men overtuigd was dat de prediking van het Woord immers het licht in de duisternis zou brengen. De Afrikaan gaat het niet allereerst om inzicht in alles: Hij bouwt graag ruimte in voor het mysterie. Daarom bevatten de liturgische vormen van de Afrikaanse onafhankelijke

kerken ook veel meer elementen van het mysterieuze. Er is mysterie in de sacramenten, zodat bij nagenoeg elke eredienst de sacramenten worden bediend en uitgevoerd met een ritueel dat veel uitgebreider en gecompliceerder is dan in het algemeen bij de kerken uit de zending voorkomt. Zo komt het wel voor, dat iemand zich na verloop van tijd nog eens laat dopen, omdat dat sacrament niet wordt beschouwd als eenmalig-en-voor-altijd. De erediensten gaan gepaard met dansen, ingewikkelde rituelen, symbolische gebaren, kleurige gewaden en jubelende koren. Zo wordt de mysterieuze overwinning van Christus over heel het leven tot uitdrukking gebracht.

### De macht van de Heilige Geest

Nog een kenmerk van deze beweging is de nadruk op macht. De zending kwam met de boodschap van een Rechtvaardig God, die van zwakke

zondige mensen eiste wat zij niet konden vervullen. Zo ontkwam men niet aan gevoelens van schuld, immers: de wet kan niet door de mens worden volbracht. De boodschap van verlossing betekent in feite de boodschap van verlossing van schuld door de dood van Jezus Christus. Jezus Christus maakt het ons mogelijk God nu onder ogen te komen zonder schaamte, zonder bekommernis over onze totale ongerechtigheid.

De Afrikaan begrijpt dit weliswaar, maar deze grondtrek houdt hem niet het meest

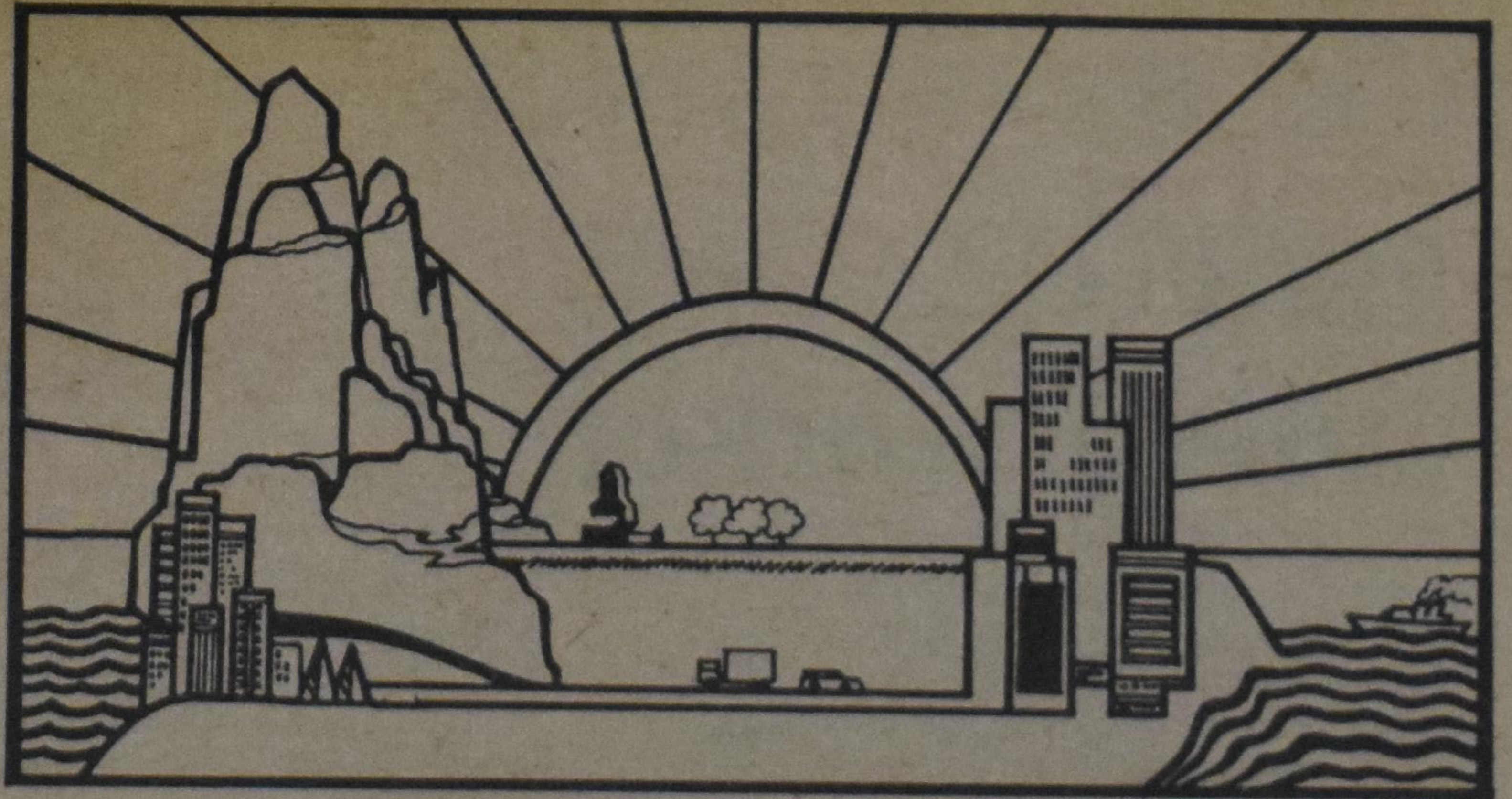
bezig. In de kosmologie van de Afrikaan is voor een heilige wet niet zoveel plaats. Hij spreekt liever van de macht van God. De mens is zwak, maar hij kan macht veroveren. Die macht komt niet van binnenuit; die moet als het ware van anderen afgetapt worden. De grootste bron van macht is Jezus Christus. Zijn macht is groter dan die van de heksen, de demonen, de boze geesten en de geesten van de voorouders samen. Vandaar ook de grote nadruk in deze kerken op de geweldige Macht Vervolg op pagina 13

**Begint u  
doof te  
worden?**

Wij testen u  
gehoor in uw  
eigen huis als u  
binnen een straal  
van 70 mijl van  
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## U behoort bij Canada



## ...en Canada behoort bij u

Canada is uw land. Elke provincie, elke stad, elk dorp.

De Atlantische Provincies in het Oosten, onze fascinerende Nationale Hoofdstad, de geweldige Rockies en daarachter het Westen.

Een land van magnifieke natuurlijke schoonheid; van eenvoud en simpele vriendelijkheid; met een reeks van vakantie genoegens dat geen ander land kan aanbieden.

Leer dit jaar een ander gedeelte van uw Canada kennen. Vraag uw vrienden en familie uit 'the old country' over om uw genoegens en uw trots te delen.

**Canada**

Je van het!



Canadian Government  
Office of Tourism

Office de tourisme  
du Canada



# Chris is een van de meer dan 60,000 jonge mensen die deze zomer voor U zullen werken



Zij zal werken op het laboratorium van het Ministerie van Milieu. Haar baan is verkregen door een van de 8 programma's die ontworpen zijn om enige werkervaring te geven aan leerlingen van het voortgezet onderwijs en aan hen die de lagere school verlaten, alsmede aan jonge mensen die hun opleiding afgemaakt hebben. Zo werkt het programma:

**Ontario Youth Employment Program** verschaft een subsidie van \$1.25 per uur om nog meer werkgelegenheid voor de jeugd in de zomer aan te moedigen door de zaken- en boeren gemeenten. Dit programma wordt uitgevoerd door het Ministerie van Financien, Susidie branche.

**Ontario Career Action Program** is een jaar-rond programma dat beroepstraining en praktische arbeidservaring verschaft aan werkloze jongeren voor een periode van 26 weken. Deelnemers worden als leerling geplaatst in de prive sector en op diverse Ontario Ministeries. Dit programma wordt geleid door het Ministerie van Colleges en Universiteiten.

**Experience '78** neemt jonge mensen aan om te werken gedurende de zomer op diverse Ministeries. De banen zijn ontworpen om de academische en carrière goals van de studenten aan te vullen. Het wordt gecoördineerd door het Ontario Jeugd Secretariaat.

**1978 Ontario-Quebec Summer Student Job Exchange Program** plaatst de studenten van Ontario op diverse Ministeries van de Regering van Quebec en instanties, terwijl studenten uit Quebec in Ontario worden geplaatst op Ministeries en instanties. Het programma geeft de studenten een kans hun kennis van een tweede taal uit te breiden en de cultuur van de gast-provincie te leren kennen. Het wordt geleid door De Civil Service Commission.

**Junior Forest Ranger Program** geeft studenten van Ontario van 17 jaar een kans praktische ervaring op te doen in het beheer van onze nationale hulpbronnen. Het wordt geleid door het Ministerie van Natuurlijke Hulpbronnen.

**Junior Conservationist Award Program** neemt studenten aan die aanbevolen zijn door organisaties die voorstander zijn van conservering om te werken in het beheer van hulpbronnen. Het wordt geleid door het Ministerie van Natural Resources, Conservation Authorities Branch.

**Junior Agriculturalist Farm Program** stelt studenten uit de stad aan het werk om te wonen en te werken op boederijen gedurende de zomer. Het wordt geleid door het Ministerie van Land- en Tuinbouw.

**Youth Care for Senior Citizens** geeft gemeenten de gelegenheid jonge mensen aan te nemen om aan-huis-service te verlenen aan ouderen en gehandicapte volwassenen. Dit programma wordt gecoördineerd door het Ministerie van Gemeenschap en Sociale Diensten.

De jonge mensen die werken onder deze programma's en zij die als zomer vervangers voor normale ministeriele staf willen dienen zullen voordeel hebben van hun ervaringen. Wij allen in Ontario hebben voordeel van het werk dat zij doen.

Ontario Youth Secretariat  
Margaret Birch, Minister  
Terry D. Jones, M.P.P.  
Parliamentary Assistant



Government of Ontario  
William G. Davis, Premier

**Laten we allen samenwerken om onze  
jeugd in Ontario aan werk te helpen**



# de levens geschiedenis van Pieter Vermeulen door Gé Verhoog

8

Hij loopt met grote stappen naar het hol van vrouw Pieterse; hij hijgt als tornt hij tegen woeste stormen op. Zijn vuisten ballen zich in de wijde broekzakken, zijn donkere blik zoekt over de ruige vlakte. Kon hij woorden vinden om zijn dulle woede uit te bulderen over dit ongenadige oord, dit brok Holland, waar de duivels uit de hel hun afschuwelijke feesten viëren — waar hij, verdomme nog an toe, nu op weg is naar twee vrouwen om te zeggen.... Het is als zal hij stikken. Vele ruwe, knoestige handen dragen het lichaam van Pieterse —

Die avond hebben de kroegbazen geen klanten.

**7** De koperen wijzers van de eeuwenoude torenklok bij de Engelmunduskerk zijn reeds over het vijfde uur gegleden en nog is de burgemeester Enschede met een van zijn wethouders in gesprek met het driemanschap, dat de belangen meent te moeten bepleiten van de Hei-bewoners.

Abraham Capadose speelt met zijn gouden horlogeketting. Had Hovy gelijk, toen hij voorspelde dat Burgemeester en Wethouders van de Gemeente Velsen weinig enthousiast zijn voor hun plan? Hij ziet door de smalle hoge ramen over een eeuwenoud dorpsplein: een dromend plein door wijldvertakte bomen overschaduwd en schilderachtig omringd door de lage, witbepleisterde huisjes met lage dakgoten en oude geveltjes. In de directe omgeving liggen de voornamen buitens van de families Boreel van Hogelarden en Van Tuyll van Serooskerke; landhuizen, die allen verzonken zijn als sieraden in de weelderige bossen en donkere bomenpracht van Velserbeek en Waterland, van Meervliet en Beekstijn.

De strook tussen het dorp Velsen en de Noordzee is de Breesaap, bekend om de schitterende fauna en flora: eeuwenlang kwam men hier reeds botaniseren of maakte men uitgestrekte wandelingen of reden de rijke koopmans families in hun karossen in deze vrije natuur of

hoorde men hoefgetrappel van de vele paardenhoeven, als de berijders van dit paradijselijk oord wilden genieten.

Vele wonderschone bloemen worden hier gevonden, uitheemse gewassen vinden hier hun bloei — de Breesaap is een brok natuur van ongeëvenaarde pracht. Door dit oord wordt nu het Noordzeekanaal gegraven met alle gevolgen van dien; waar de zeemeewen hun uitbundig lied uitkrijzen over het golvend duin en de vlammeende bloemenpracht, de lage groene struikgewassen en hoog oprijzende terebinten het landschap tot een feest van ongehoorde heerlijkheid maakten — daar is nu een nederzetting van met oud wrakhout in elkaar getimmerde keten gekomen, daar zijn hollen gegraven waarin mensen wonen, daar zijn de kroegen en reeds enkele danstenten, daar heerst een onzedelijkheid die alle nette burgers doet huiveren en bezorgd naar de maagdelijke dochters doet staren, daar wordt een taal gebruikt die men nimmer voor mogelijk hield.

Het is geen wonder, dat de burgemeester niet wil horen van mogelijkheden tot groei van een dorp, ontstaan uit deze nederzetting, van wellicht een kustplaats met latere stadse allures.

"Neen, mijne heren," zegt de burgemeester. "Ik kan het niet anders zien dan een niet geringe overlast aan onze schone dreven. Het enige lichtpunt is, dat het niet blijvend kan zijn. Na opening van het kanaal, wat geschat wordt op een jaar of acht, negen, inbegrepen de bouw van twee sluizen en de twee havenhoofden plus de sluis in Amsterdam bij de Zuiderzee." Hij zucht even, dan vervolgt hij zichzelf narekend: "Ik meen te kunnen vaststellen, dat het niet langer dan acht à negen jaar zal zijn: dan vertrekt de Engelse aannemersfirma en hebben de polderwerkers geen werk meer — dan kan de Breesaap zich herstellen."

"U bent van mening, dat geen arbeidskrachten nodig zijn voor onderhoud en herstelwerkzaamheden aan het kanaal en de sluizen?" vraagt De

Neufville.

"Natuurlijk blijven die nodig," stemt de burgemeester toe, "maar voor hen worden straks woningen gebouwd bij de sluizen en dat is een behoorlijk stuk van de Heide verwijderd. Nee, de bewoners van de Heide zijn tijdelijk en u begrijpt dat het Rijk, noch de Provincie, noch de Gemeente hier iets behoeven te beginnen. Het kost ons toch al extra — het gaat ver boven de begroting."

De wethouder lacht even. "Och, het brengt ons ook wel iets op: de belasting op gedistilleerd...er wordt veel gedronken in de vele kroegen."

De burgemeester haalt de schouders op. "'t Zijn ruwe gasten; wat die winst betreft: die wordt weer vermindert door onkosten wegens uitbreiding van de politiemacht."

Nu glijdt een lach over het peinzende gezicht van Capadose. "De politie mengt zich bij voorkeur niet in die twisten en wie kan hen ongelijk geven? We moeten het anders aanpakken en ik stel de heren voor, uit particulier initiatief te handelen.

Er zijn reeds vele toezeggingen, de mogelijkheid bestaat en is waarschijnlijk zeer aanstaande, dat we een kleine houten school kunnen bouwen, zodat de kinderen iets te horen krijgen van fatsoen en normen."

De burgemeester knikt instemmend. "Ik wens u succes. Als we eventueel kunnen helpen, dan horen wij het wel." Hij kucht, dan zegt hij: "Hoewel het paalen voor de zwijnen zal zijn. Ik hoop, dat de Breesaap zich na het kanaalgraven weer geheel zal herstellen in de vroegere luister."

Als het driemanschap het oude pleintje oversteeft en in het wachtende rijtuig stapt voor de terugreis naar Amsterdam zegt Capadose: "Misschien heeft de burgemeester gelijk, want Amsterdam zal nooit toelaten dat iets van hun handel naar een eventueel dorp aan de kust zal gaan, maar het feit blijft, dat wij een zware verantwoordelijkheid dragen tegenover die arbeiders."

"Dit meen ik ook," zegt Willem

Hovy. "We zullen bouwen. Dit plan is de tweede spade die in de Breesaap wordt gestoken. Met God kunnen wij alles —"

**8** Als Pieter Vermeulen over de Amsterdamse gracht loopt, waar de zon getemperd wordt door weelderig ontwikkeld geboomte en hij tussen de statig oprijzende huizen het huis van de heer De Neufville zoekt, is er een bepaalde galgenhumor in hem. Vieren-twintig jaar is hij nu, heeft alles geleerd om ergens hoofd van een school te worden, is verloofd met een meisje, waar hij zomaar razend verliefd op is en zou nu in alle eer en deugd moeten beginnen met brieven schrijven en sollicitaties verzenden. Dan afwachten, proefflessen geven, afgewezen worden en weer gaan solliciteren tot hij beet had. Zijn vader, die natuurlijk zou zeggen: "'t Is je eigen schuld als ze jou niet nemen, jij wordt nooit wat want je hebt teveel kwajongensstreken uitgehaald." Maar zijn moeder zou opmerken: "Hij heeft een diploma met een extra teken van goedkeuring."

Pieter heeft nog niets gedaan wat naar sollicitatie zweemt, want hij ontving nu voor de tweede maal een oproep van de stad Amsterdam; een verzoek tot bespreking over een aanstelling op een school. "'t Wordt me toegeworpen," heeft hij tegen zijn vader gezegd. "Ar uw voorspellingen ten spijt lijkt het me toch, dat ik nu al een schoolmeester-gezicht heb, dat diverse schoolbesturen aantrekt. Ze zien natuurlijk iets in me."

"Hoogmoed!" riep zijn vader, die als kuiper het niet nodig vond, zich te verheffen op kennis. "Pure hoogmoed en die brengt de mens ten val! Jou ontbreekt levenswijsheid — denk niet dat je ook maar iets betekent!"

Pieter grinnikt nog na. Die zware opvatting van het leven lokt hem niet; het leven is een altijd opnieuw opspringende bron van nieuw geluid, ozo.

© Gemeente Velsen

## De onafhankelijke christelijke kerken in Afrika

Vervolg van pagina 11

van de Heilige Geest... De Derde Persoon van de Drieëenheid staat voor de Afrikaan op de voorgrond, meer dan de Persoon van Jezus Christus.

### Evaluatie en zelfonderzoek

Een nauwkeurige evaluatie van deze beweging is niet gemakkelijk, omdat de verschillen in afwijking van de hoofdstroom van het evangelisch christendom van groep tot groep sterk kunnen variëren. Ongetwijfeld zullen we moeten erkennen, dat de Heilige Geest in de harten van velen van deze mensen werkzaam is en zullen wij ons hebben te hoeden voor snelle oordelen en conclusies. Wij zijn geneigd grote vraagtekens te zetten bij zaken die we daar wat missen: de zuivere prediking van het Woord, een duidelijke structuur in de liturgie, en een verzameling leeruitspraken. Onze eerste reactie zou zijn, dat we hen maar nauwelijks zien als een deel van het lichaam van Christus. Maar we moeten voorzichtig zijn en er oog voor hebben dat de sterke greep die zij op de Afrikaan hebben en hun enorme groei een onderdeel kan zijn van Gods plan en bedoeling met Afrika. Op zijn minst kunnen wij iets van deze beweging leren.

Allereerst zou het goed zijn, als wij onze wijze van zending bedrijven eens zouden onderzoeken op het gehalte aan Westerse cultuur en evangelische inspiratie. We zouden ons kunnen afvragen of de orde van eredienst in Leidsendam of Beerta er net zo zou moeten uitzien als die bijv. in Mkar. Is het presbyteriaanse systeem van kerk regering een systeem dat past bij de Afrikaanse cultuur? Heeft de figuur van een predikant, een professionele vrijgestelde die door de congregatie wordt onderhouden, bij ons altijd geleid tot eenheid in de kerkregering? Zouden zij hun christelijk geloof met recht mogen beleven in termen die passen bij hun gewoonten en praktijken, in volle vrijheid? Moeten wij, in plaats van dogmatische verklaringen voor alle levensverschijnselen te geven ook niet wat meer plaats inruimen voor het mysterie?

Op vertaalgebied heeft het Nieuwe Testament bij ons altijd voorrang boven het Oude. Ook de prediking en het onderwijs concentreert zich meer op het Nieuwe Testament. Niet dat dat zo vreemd is als wij Jezus Christus willen verkondigen, maar daarom hoeven wij het Oude Testament niet achter te stellen.

En de sacramenten als middelen van genade? Ik ben er niet zo zeker van dat Westerse christenen de actuele betekenis van de sacramenten zo duidelijk onderkennen. In sommige gevallen hebben zendelingen formulieren voor de sacramentsbediening in Afrikaanse talen vertaald die zelf rechtstreeks ontleend waren aan de Europese originelen van eeuwen geleden. Het is voor mij nog niet zeker dat deze vertalingen wel zo duidelijk spreken voor de Afrikaan. Zo zal een Afrikaan niet zoveel verband zien tussen de doop en het verdrinken van 'de verstokte Farao met al zijn volk' in de Rode Zee. Deelnemen aan een sacrament betekent ook delen in bepaalde voorrechten, daaraan te ontfangen. Wij zouden eens wat meer nadruk op deze voorrechten kunnen leggen in plaats van, bijvoorbeeld, zo te benadrukken dat het Avondmaal een gedachtenismaal zonder meer is. Het is immers ook een genademiddel? - en genade is in elk geval geen leeg woord.

### Eenheid in Christus

Onze eenheid met de Afrikaan moet zijn reden ontfangen aan ons geestelijk eenzijn door Jezus Christus. Hoe dichtert wij in een mystieke relatie met

Christus verweven raken, des te meer zullen wij ons verbonden weten met anderen, ongeacht onze culturele achtergrond. Cultureel zijn wij uiteraard niet gelijk; wij zullen dat ook niet worden, eenvoudig omdat wij anders zijn en van andere vooronderstellingen uitgaan. Zomin als wij Afrikaan zijn, zullen zij Westeuropeaan of Amerikaan zijn. Maar dat hoeft een verdieping van het gevoel van verbondenheid niet in de weg te staan.

Tenslotte zouden de Westerse christenen de zaken op het zendingsveld zonder vrees langzamerhand moeten overdragen en zich terugtrekken. De kerk is immers 'van de Heer' en niet van ons. Het wordt daarom tijd, dat de kerk kerk wordt. De tijd van de gigantische, machtige zendingsorganisaties lijkt voorbij. Het wordt zaak, dat de zendelingen zich inpassen in de structuur van de kerk daar ter plaatse. Dat betekent ook dat alle financiële zaken, die vroeger onder de competentie van de zending vielen, aan de kerk daar worden overgedragen. Wie weet of het enthousiasme, de ijver en de spontaneiteit van de Afrikaanse onafhankelijke kerken dan niet ook overslaan naar de andere Afrikaanse kerken-uit-de-zending.



## April is de maand voor kanker bestrijding

Kankeronderzoek is kostbaar. Een elektronische microscoop kost tussen de \$50.000 en \$95.000. Een Ultracentrifuge met rotor kost \$20.000 terwijl een hoofd lichaams doorlichtingstoestel tussen de \$200.00 en \$700.000 kost, volgens Fred Sgambati, Voorzitter van de Canadese Kanker Vereniging.

Research bekostigd uit bijdragen van het publiek aan de Vereniging, vereist ook nieuwe gebouwen om research-centra te huisvesten. Er moeten salarissen betaald worden aan full-time wetenschapsmensen, laboranten en assistenten... Materiaal en apparatuur moet worden aangeschaft.

Veel is ook gedaan voor de kankerpatient door het vervaardigen en uitdelen van verbanden, vervoer, ziekenhuis — en huisbezoek. Dit werk kan alleen worden voortgezet door de edelmoedigheid van het Canadese publiek als zij antwoord op onze oproep voor een bijdrage gedurende de jaarlijkse April campagne.

# CANADA PENSION PLAN CHANGES.

## Betere Uitkeringen voor sommigen

### Echtscheiding of annulering.

C.P.P. pensioen betalingen, ontvangen door een echtpaar gedurende hun huwelijk mag na 1 januari 1978 evenredig door hen worden gedeeld wanneer het huwelijk wordt ontbonden door echtscheiding of door annulering. Dit waarborgt, dat een bezit, vermeerderd door de inspanning van beide echtgenoten terwijl ze getrouwd waren, door beide kan worden gedeeld wanneer het huwelijk wordt opgeheven.

### Terugwerkende betaling van Pensioen Uitkeringen.

Pensioen uitkeringen mogen nu worden betaald terugwerkend tot een periode van 12 maanden aan deelnemers die de leeftijd van 65 jaar hebben bereikt maar die nog geen 70 jaar zijn en die niet meer deelnemen aan het arbeidsproces.

### Uitkeringen na overlijden.

Aanvragen voor terugwerkende uitkeringen (dat is tot uiterlijk 12 maanden) kunnen nu ingediend worden namens een overleden persoon in gevallen waar een deelnemer in aanmerking kwam, maar geen aanvraag indiende, voor overlijden. Gezinnen of erfgenamen zijn gerechtigd in dergelijke gevallen de uitkeringen te ontvangen.

### Uitschakeling van reducties in Kindertoeslag.

Kindertoeslag van wezen en invalide contribuanten wordt niet langer verminderd voor het vijfde en de volgende kinderen. Alle kinderen in een gezin, ongeacht de grootte, zijn gerechtigd gelijke uitkeringen te ontvangen.

Deze belangrijke verbeteringen van het Canada Pensioen Plan werden van kracht op 1 januari 1978. Als u nog vragen hebt neem dan contact op met het dichtstbijzijnde kantoor van C.P.P.



Health and Welfare  
Canada

Santé et Bien-être social  
Canada

Monique Bégin, Minister Monique Bégin, Ministre

# Voedselproducten uit Ontario

Waarom zij de eersten zijn waar U naar zoekt wanneer U winkelt...  
En hoe U ze kunt vinden.

De boeren van Ontario voorzien ons van enkele van de fijnste kwaliteits producten en een aantal van de beste voedingswaarden in de wereld.

Daarom heeft het Ministerie van Landbouw in Ontario dit nieuwe Foodland Ontario symbool ontworpen om u te helpen ze te vinden.

Het zal u helpen de prachtige in Ontario verbouwde producten te herkennen die in uw winkel te koop zijn. Hun waarde en kwaliteit alleen al zijn voldoende om hen "de beste koopjes" op uw boodschappenlijstje te maken. Maar er zijn andere goede redenen waarom u uit moet kijken naar dit symbool.

De boeren van Ontario en hun gezinnen vormen samen ongeveer 5% van Ontario's bevolking. Toch produceren onze boeren ongeveer 200 voedingsproducten met een waarde van \$3 biljoen per jaar. Net als wij allemaal, willen ook de boeren een redelijke levensstandaard voor hun harde werken en vaak riskante investeringen. In ruil bieden zij hun burenen



in Ontario een grote variatie van hoge kwaliteit landbouwproducten voor redelijke prijzen.

We importeren in Ontario nog steeds meer voedsel dan we exporteren. Onze handelsbalans zou er beter uitzien als we meer van onze eigen producten zouden gebruiken. Door dit te doen zouden we een goede broodwinning voor onze producenten verzekeren. En we zouden onze activiteiten en werkgelegenheid

moeten opvoeren in onze grote voedselproductie en klein-handelsindustrie. We zouden ook een aanhoudend goed gebruik van ons uitstekende bouwland garanderen.

De voordelen zijn voor ons allemaal. We hebben allen een investering in de voortdurende gezondheid van onze tuinbouw-economie. Het is niet alleen gevoel voor onze boeren-afkomst - het is gewoon gezond verstand. We zouden onze investering in Ontario door onze koop-keuze beschermen en versterken. Koop de mooie producten van Foodland Ontario. Zoek naar ze overal waar u het Foodland Ontario symbool ziet. Goede Dingen Groeien in Ontario.



William Newman,  
Minister of Agriculture  
and Food

William Davis, Premier

Province of Ontario



# Classified Advertising

## CLASSIFIED RATES

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All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letters under number \$1.00 extra.

## Calvinist Contact

99 NIAGARA STREET,  
ST. CATHARINES, ONT.  
L2R 4L3

## Notes of Thanks

**DE KOK:** We wish to express our thanks to our children and grandchildren for the many tokens of love and gifts received from them on the occasion of our 40th anniversary. Also to our friends for the many cards and flowers and friendship received in these days.  
Mr. & Mrs. John de Kok-Lavooy, 6 Walnut Street, Grimsby.

**FEDDEMA:** We like to express our heartfelt thanks to our children, relatives and friends for their lovely gifts, flowers and best wishes, received at our 25th anniversary, and making our day a day to remember. Above all we thank the Lord for His blessings in the past and pray for this blessing in the years to come.  
Joe and Sally Feddema.

**KOETSIER:** We would like to express our sincere thanks to relatives and friends, who remembered us on the occasion of our 40th wedding anniversary with best wishes, cards and gifts. Your thoughtfulness is very much appreciated.  
Jacob and Janet Koetsier.

## Births

**TIGCHELAAR:** Martin (Mike) and Ada Tigchelaar (nee Schaafsma) happily announce that God has blessed our home with a daughter, **ADELE DIANE**, born Feb. 15, 1978. A sister for Heidi, Mark and Andrea. Address: 147-2337 Cavenish Drive, Burlington, Ont. L7P 3B4.

**VERMEULEN:** John & Patricia thank God for the safe arrival of our first born, a daughter, **RACHEL GERDA LYNN** born Feb. 17, 1978 weighing 7 lbs. 12½ oz. First grandchild for Mr. & Mrs. P. Verkuyl of Whitby, Ont. and first grandchild for Mr. & Mrs. P. Vermeulen of Bowmanville, Ont.

## Marriages

**SNIPPE-DE JONG:** Mr. & Mrs. K. Snippe of R.R. #3, Navan, Ont. are pleased to announce the forthcoming marriage of their daughter, **JACOBA** to **HARMEN ALBERT** son of Mr. A. De Jong of the Netherlands. Friday, May 12, 7 p.m. Calvary Christian Reformed Church, Russell Road, Ottawa East, Rev. G. Ringnalda officiating.

**VANGYSEL-SCHOLTEN:** Mr. & Mrs. Bert van Gysel, Drayton, Ont. are pleased to announce the forthcoming marriage of their daughter, **SHIRLEY ANN** to **ALBERT SCHOLTEN**, son of Mr. & Mrs. J. Scholten, Drayton, Ont. The wedding will take place, D.V. Saturday, April 8, 1978 at 4 p.m. in the Drayton C.R.C. Dr. P. Van Katwyk officiating.

**VERKUYL-STATEMA:** Mrs. S. Verkuyl of R.R. #2, Dunnville is pleased to announce the forthcoming marriage of her daughter, **DEANNE** to **CHARLES**, son of Mr. & Mrs. C. Stema of R.R. #4, Watford on March 31, 1978 at 7:00 p.m. in the Bethel Christian Reformed Church in Dunnville. Rev. G. Martin officiating. Future address: R. R. #4 Simcoe.

## Marriages

**KLEINVELD-VAN BEEK:** Mr. & Mrs. W.J. Kleinveld of Guelph and Mr. & Mrs. G. van Beek of R.R. 3, Fergus are happy to announce the marriage of their children, **JANICE MARIE KLEINVELD** and **ALBERT VAN BEEK**. The wedding will take place D.V. April 8, 1978 at 8:30 in the First Christian Reformed Church, Guelph. Rev. H. Gunnink of Orangeville officiating.

**MEINDERTSMA-RAYMENT:** Mr. & Mrs. Meindert Meindersma and Mr. & Mrs. Charles Rayment are happy to announce the marriage of their children, **RUBY MEINDERTSMA** and **ERIC RAYMENT**. The wedding ceremony will take place D.V. May 6, 1978 at 3:00 p.m. in the Glad Tidings Christian Reformed Church, Edmonton, Alta. Reverend John Jansen officiating. Reception following. Future address: #1-11625 -132 Street, Edmonton, Alta.

## Anniversaries

Lacombe, Alberta

**ALBERT and TILLY BIEL**

We invite you to come and share with us in the joyous celebration of our Mom and Dad's 25th wedding anniversary on Saturday, April 1, 1978. Open house will be held at the Biel residence between 1-5 on April 1.

Children:

Albert Biel & Lois Knutson  
Bill & Edie Biel, Christopher  
Ron Biel  
Hilda Biel & Dave Dodd  
Evelyn Biel

Lutjegast 1938 Canfield 1978  
With thankfulness to our heavenly Father, we are pleased to announce the 40th wedding anniversary of our parents and grandparents,

**JURRIEN DRENTH**  
and  
**MOOTSKE DRENTH**  
(nee Vander Heide)

on April 8, 1978. He has given Mom and Dad to each other, and to us, and we pray that He will be with them in the future, as he has been in the past. "For it is the Lord your God who goes with you, he will not fail you or forsake you." Deut. 31:6b.

Canfield—Albert & Willy Drenth;  
Monica, Jeffrey and Sarah  
Peter & Anne Marie Drenth;  
Michael  
Mississauga—Henry & Ruth  
Drenth; Chris, David and Barbie  
Jo

Canfield—Tom & Joanne Drenth;  
Gregory, Kevin and Randy  
Welland—Linda Drenth & John  
Rynberk (engaged)  
Brampton—Bert Drenth & Ather-  
ton Conn (engaged)  
Canfield—Theodore Drenth

On April 3, 1978 the Lord willing we will celebrate with our parents and grandparents,

**EPPO EERKES**  
and  
**EPKE EERKES** (nee Oosting)

the occasion of their 45th wedding anniversary. We thank God for his love and abiding care and pray that he may continue to bless them in the years to come.

Their thankful children,  
Edmonton, Alta.—Ralph & Betty  
Eerkes  
Oakville, Ont.—Jim & Corry Eerkes  
Edmonton, Alta.—Ike & Marina  
Eerkes  
Harry & Phyllis Eerkes  
Alida Thorpe  
Peter & Ann Eerkes

Toronto, Ont.—John Eerkes  
and 19 grandchildren  
Their wedding text was the latter part of Psalm 2 verse 12. Blessed are all they that put their trust in him.

Open house will be held on Satur-  
day, April 8 from 2-5 at the home of  
Ike and Ruby Eerkes, 6002-107  
Street, Edmonton, Alta.

## Anniversaries

With joy and thankfulness we wish to announce the 35th anniversary of our dear parents and grandparents

**BERT and WILHELMINA  
SCHOTANUS** (Nee Links)

We thank God for His love and guidance through the years and pray that He will continue to bless them in the years to come.

Their thankful children and grand-  
children,  
Barrie—Peter & Bernice Schotanus;  
Brian, Danny, Lisa and Bobby  
Toronto—Maryke & Lonnie Coward;  
Brett, Trista and Chad  
Barrie—Wilhelmina & Charles  
Lang; Debbie  
Open house will be held April 7  
from 2 p.m. to 4:30 p.m. and 7 p.m.  
to 9 p.m. in their home Hwy 26-27  
North, R.R. #3, Barrie, Ont.

1928 1978  
Gorinchem Edmonton  
"God said 'My presence will go  
with you, and I will give you rest.'  
And Moses said to Him, 'If thy  
presence will not go with me, do not  
carry us up from here.'" Ex. 33:  
14, 15.

The Lord willing on April 26, 1978  
we hope to celebrate the 50th  
wedding anniversary of our dear  
parents, grandparents and great-  
grandparents,

**JACOB and JANNY  
VANDERMAAS** (nee de Jong)

We thank God for His love and  
guidance through these years and  
pray that He continues to bless  
them in the years to come.

With love, their thankful children,  
grandchildren, and great-grand-  
children.

Rotterdam, Holland—Bertus &  
Aafke Huijter  
Maidstone, England—Louie & Vena  
VanderMaas  
Edmonton, Alta.—Bob & Ina Van-  
derMaas  
Jack & June Smith  
Harry & Rita Williamson  
Bill & Jenny Hofstede  
Calgary, Alta.—Walter & Nelly Eyk  
Edmonton, Alta.—Cor & Willy  
Abma

21 grandchildren and 2 great-grand-  
children.  
Open House will be held at the  
Third Chr. Ref. Church, 14323-  
107A Ave., Edmonton, Alta. from  
7:30-10:00 p.m. on April 27, 1978.  
Home Address: Emmanuel Home,  
13425-57 St., Edmonton, Alta.

With thankful hearts for God's  
blessings during all the years,

**PHIL VAN GRONINGEN**  
and  
**JANNY TALEN**

hope to commemorate those on  
their 25th wedding anniversary  
March 28, 1978. They will keep  
open house on April 15, 1978 in the  
First Christian Reformed Church of  
Toronto, Ont., 63-67 Tauton Road.  
May God continue to bless them  
richly.

Their relatives in Canada:  
Rem & Hinde Jongbloed  
Miek Talen

1953 March 24 1978  
Stirling, Ont. Tillsonburg, Ont.  
So that we may boldly say, The Lord  
is my helper, and I will not fear  
what man shall do unto me.  
Hebrews 13:6.

With joy and thankfulness to God  
we announce the 25th wedding  
anniversary of our parents,

**HENDRIK ZOMER**  
and  
**WILHELMINA ZOMER**  
(nee Van Leeuwen)

We thank the Lord for His mercy;  
for the constant care and love He  
has given them in the past, and we  
pray that He will continue to be  
their inspiration throughout the  
years to come.

Tillsonburg—Henry & Grace  
Quebec City—Wilma  
London—Jo-Ann  
At home—Arlene, Janet  
Home address: R. R. #7, Tillson-  
burg, Ont. N4G 4H1.

## Anniversaries

1953 1978  
Dordrecht Calgary  
"The Lord has done great things for  
us; we are glad." Psalm 126:3  
Their grateful children are happy to  
congratulate their parents,

**PETER and ANN CUPIDO**  
(nee Lozie)

on their 25th wedding anniversary  
on April 1, 1978.  
Miranda and Hank  
Gerald  
Brian  
Peter  
Eleanor  
5024 Brisebois Drive, Calgary, Alta.  
T2L 2G5.

Thankful to God for giving them  
their years together, we will gather  
for a family meal and celebrate our  
parents' 35th wedding anniversary.

**JOHN and AGNES DEGROOT**  
(nee Dekker)

We pray that God will continue to  
give you good years to share with  
us.

Tena DeGroot  
Rich & Ada VandenBerg  
Art & Thea DeGroot  
Michael & Albertena Vander-  
Weele  
Bill & Nelly VanGeest  
Jack  
Jon  
Betty  
Marlene  
Paul

We're happy too, Opa & Oma!  
Sonya, David, Jennifer, Jeremy,  
Rachel, Esther, David James, Lisa  
Joy.

Date: March 25, 1978.  
Address: 1523 Murphy Rd., Sarnia,  
Ont.

With joy and thankfulness to the  
Lord we hope to celebrate with our  
parents,

**JACOB HAAGSMA**  
and  
**GAY HAAGSMA** (nee VanderWerf)

the occasion of their 25th wedding  
anniversary on March 26, 1978.  
"Commit your way to the Lord,  
trust also in him and he will do it."  
Psalm 37:5.

It is our prayer that the Lord will  
continue to enrich and bless them in  
the years to come.

Anne & Steve  
Art & Carla  
John & Betty  
Rick  
Ken

Open house will be held in the  
Richard's Memorial United Church  
Hall from 3:00-5:00 p.m. on March  
25, 1978.  
175 Burnside Drive, London, Ont.

Alphen a/d Rijn Gormley  
1953 1978  
On March 26th, we wish to cele-  
brate beneath God's guiding hand  
of grace, the 25th Anniversary of  
our beloved parents:

**JAAP and PLEUN KROON**  
(Van Rijn)

With great love and thankfulness,  
we rejoice with them in their past  
years and pray for the Lord's  
blessings in their wonderful future  
together. Thankfully, their chil-  
dren:

Peter (Calvin College, G.R.)  
Dirk  
Hugo  
Theresa

Open House will be held from 2 till  
5, Saturday, March 25th at our  
home (the old school house) 9480  
Leslie Street, just north of Hwy. 7.  
All those willing to share in this, our  
joy and thankfulness, are more than  
welcome to attend.

Share your  
family news  
with us

Raard Smithville  
1953 1978  
Psalm 33:20,21

"Our soul waits for the Lord. He is  
our help and shield. Yea our heart is  
glad in Him because we trust in His  
Holy Name."

On April 2, 1978 our parents:

**BAUKE REGNERUS**  
and  
**YTTJE REGNERUS** (nee Terpstra)

will celebrate their 25th wedding  
anniversary. We are thankful that  
God has guided and spared them  
thus far and we pray that He will  
continue to bless Dad and Mom in  
the years to come:

Mary: Michelle  
Bob & Kayla  
Audrey  
Anita  
Trudy  
Gordon  
Edith

Open house will be held at the  
Smithville Christian Reformed  
Church on April 1, 1978 from 2:00 -  
4:00 p.m.  
Home address: 161 West Street,  
Smithville, Ont. L0R 2A0.

## Obituaries

After a lifetime of service to others  
the Lord took unto His rest our  
beloved sister and aunt,

**JOHANNA TRAAS**

on March 10, 1978 at her home in  
Hamilton, Ont. Her life and death  
are a witness to the grace and love  
of our heavenly Father.

Interment in Woodland Cemetery  
took place March 14, 1978. Rev. J.  
Kamps officiating.  
For the family: M. Traas, R.R. #1  
Campbellville, Ont.

On Friday, March 17, 1978 the Lord  
took unto Himself at the West  
Lincoln Memorial Hospital,

**JANNETJE VAN ELSWYK**

in her 68th year.  
Beloved wife of Peter Van Elswyk  
Dear mother of

Jake  
Kees  
Mrs. Maria Hoogendoorn  
John  
Mrs. Anne Duivesteyn  
Mrs. Marianne Koudys  
Mrs. Wilhelmine Radinovic  
Mrs. Margaret Curic

Survived by 33 grandchildren and 4  
great-grandchildren.

Funeral Service took place at the  
Fruitland Christian Reformed  
Church on Monday, March 20,  
1978. Interment in Chapel Hill  
Gardens.

815 Highway #8, Winona, Ont.

On Thursday the Lord suddenly  
called home our dear husband,  
father and grandfather,

**JANS MIDDELJANS**

at the age of 77 years. Psalm 91:1  
Zwartemeer—A. Middeljans nee  
Wachmeister.

Kitchener—J. Middeljans & D.  
Middeljans-Morssink  
Enschede—J. DeGraaf-Middeljans  
& A. DeGraaf  
Barger-Oosterveld—J. Middeljans  
& J. Middeljans-Moes  
Klaizenaveen—T. Middeljans & H.  
Middeljans-Vande Berg  
Kitchener—J. Middeljans & M.  
Middeljans-Katerberg

Enschede—J. Stuifzand-Middel-  
jans & B. Stuifzand  
Eramen—J. Middeljans & J. Mid-  
deljans-Klok

Zwartemeer—B. Middeljans & J.  
Middeljans-Lanjouwe  
Klaizenaveen—H. Middeljans & A.  
Middeljans-Wittendorp

Zwartemeer—G. Vos-Middeljans &  
T. Vos  
and grandchildren.

The funeral service was held on  
March 6, 1978 at the Ger. Kerk of  
Zwartemeer Zuidervaart W.Z.5  
Zwartemeer.  
J. Middeljans, 133 Gertewood,  
Kitchener.



# Classified Advertising

## Obituaries

On February 22, 1978 after a lengthy, but patiently borne illness, the Lord in His loving mercy took unto Himself our beloved son,

**JOHN GANZVEELD**

at the age of forty, husband of Shirley, father of Tony and Bonnie, son of Mr. & Mrs. Tony Ganzeveld, brother of:

Enderby—Mina & Riels  
Abbotsford—Kees & Patsy  
Lumby—Bea & Chris  
Abbotsford—Dina & Jake  
Chilliwack—Pete & Rose  
Enderby—Jette & Marie  
Abbotsford—Herman & Lorraine  
Gertie & Ralph  
Trena & Lawrence  
Richard

Clearbrook, B.C.—Joe & Gerdy  
The funeral service took place on Saturday, February 25. Rev. P. VanEgmond officiated.

On Thursday, March 16, 1978 our Lord in His infinite wisdom and mercy called unto Himself our beloved grandson, nephew and cousin,

**RYAN DARYL KERSTEN**

This special child, a gift from God, was given to special parents Bonnie and Cees Kersten. Our thoughts and prayers are with them.

Grandparents:  
Oakville—Mr. & Mrs. Charlton  
St. Cath.—Mr. & Mrs. A.P. Kersten  
Aunts & Uncles:  
Kincardine—Arend & Dianne Kersten

Mississauga—Jane & Robert Lowe  
St. Cath.—Dirk & Corinne Kersten  
Margaret Kersten  
Miriam & Herb Sinke  
and cousins.

Psalm 23: "The Lord is my Shepherd, I shall not want.... Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

Op 83 jarige leeftijd nam God op Zijn tijd tot Zich, na een lang ziek zijn, onze lieve moeder, groot en over grootmoeder

**JANTINA PRONK**

sinds 12 oktober 1972 weduwe van Hendrik Askes.

"Vurig verwachtte ik de Here, Toen neigde Hij Zich tot mij en hoorde mijn hulp geroep." Psalm 40  
Assen—M. Joling-Askes & L. Joling

Zweelo—Js. Askes & K. Askes-Slomp  
Moorefield (Can.)—M. Stevens-Askes & H. Stevens

klein en achterkleinkinderen.  
Zweelo, 24 februari, 1978.  
Hoofdstraat 6.

We mourn in sympathy with Dick and Kathy VanVeldhuisen, with their children Debbie, Richard, Paul and David and with the bereaved family for the death of their father, grandfather and husband,

**WILLIAM VAN VELDHIJSEN SR.**

of Whitehouse Station, New Jersey on March 12, 1978.

May the testimony of the apostles afford special comfort this Easter: "...you should not grieve like the rest of men, who have no hope. We believe that Jesus died and rose again; and so it will be for those who died as Christians; God will bring them to life with Jesus." (1 Thess. 4).

Congregation and Council elect  
Waterloo Christian Reformed Church.

## Pulpit Supply

**ANCASTER, ONT.**— The Ancaster Christian Reformed Church is in need of pulpit supply for the month of July. Ministers who are vacationing in our area and are willing to preach please contact: J. Voortman, (416)648-6573.

## Obituaries

On March 12, 1978 the Lord took from our home to His Home, our dearly beloved husband, father and grandfather,

**WILLEM VANVELDHUISEN**

at the age of 67.

Dear husband of  
Gerda VanVeldhuisen-VanDam  
Father of

Bill & Grace VanVeldhuisen  
George & Fennie VanVeldhuisen  
Dick & Kathy VanVeldhuisen  
Reg & Willy Peterson  
and 11 grandchildren.

42nd Street, Whitehouse Station,  
N.J. 08889.

Funeral services were held on Wednesday, March 15, at 2:00 p.m. from the Rockaway Reformed Church, Whitehouse Station, N.J.

## Personal

Sincere christian gentleman in his late thirties, living in southwestern Ontario, with his own business, would like to come in contact with sincere christian girl around the same age. Letters under box #4274 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Two christian girls are wanted to share a townhouse in Toronto, close to York University and public transit. Reasonable Rent. Telephone 638-4337 or write 44 Romfield Drive, Suite 5, Downsview, Ont. M3J 1K3.

## Domestic Help

Capable person to help with 2 small children and some housework. Live in or out in Burlington, Ont. Please write to: Box #4268, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Student 16 or over wanted on dairy farm for summer months. Must be able to cook and do housekeeping duties. Contact M. VanderGallen, Renfrew, R.R. #2, Ontario.

We require for our place of residence in central Calgary, a mature couple with no children, to undertake as follows: for the gentleman to take over care of grounds and equipment and for the lady to assist in the home. We will provide a separate, modern house, as living accommodation for these services as well as negotiate an adequate salary. Apply Box #4272, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

## For Rent

One(1) bedroom available in a 3 bedroom house. May-Sept.

**B. Cupido**  
9640-80 Ave., Edmonton  
Alberta T6C 0V3  
1-403-433-9066

**BRADENTON, FLORIDA**  
2 bedroom, 1½ bath, 1350 sq. ft. living space, fully furnished bungalow. Ideal for family or 2 couples. Off season rate: U.S. \$100 per week. Available April 27, 1978. Phone (519) 638-2037.

Some people looking for an apartment, single or couple, furnished or unfurnished. Reasonable rate. Telephone number: Brantford 753-2793.

## Business

**INSULATION**  
For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

**Gordon's Building Systems**  
[Drayton] Ltd.  
Phone: 519-638-2090, Drayton, Ont.

*Our rates are reasonable...  
Our estimates are free.*

## Real Estate

### Woodstock Area Farms

**75 acre Dairy Farm.** East of Embro, with 2 good homes. Barn tile's up 37 head. Stable cleaner, silo and drive shed. Can be purchased with or without cows and 415,000 lbs M.S.Q. Prime soil, all workable.

**78 Acre Hog Farm,** near Woodstock with 4 bedroom vinyl-sided home. Concrete sealed silo 20 x 44, metered mill, farrowing barn has stable cleaner, finishing barn on liquid manure. Present capacity 50-55 sows. Asking price \$185,000.

**100 acres.** Modern dairy farm. Good location. All buildings in excellent repair. 2 silo's, new driveshed. 777 lbs. Pool #1, 260,229 M.S.Q. 40 Registered cows, full line of machinery. Going concern. \$325,000.

**100 acre hog farm.** Modern set-up for 100 sows. 4 bedroom brick home, driveshed, sealed silo, farrowing barn, 2 finishing barns. Land all tiled. Listed at \$320,000.

**PETER DOES REAL ESTATE**  
Tel. 519-539-5951

### We Need a Baker!

To occupy this property, Large 24' x 50' bakeshop, plus 4 Bay Garage and large 2 storey brick home, now divided into 2 apartments, excellent location on highway in Norwich. Asking \$95,000.00.

### Bowling Anyone!

8 Lane Bowling Alley, complete with lunch counter, complete kitchen and pizza equipment. Building 7200 sq. ft. on large 30,000 sq. ft. lot. Liquor license a good possibility. Asking \$189,000.00.

### Mind Your Own Business

And be your own boss of this well established Delicatessen Store. Easy man-wife operation. Equipment and inventory only. Lease on Building. Asking \$20,000.00 plus inventory.

### Lakefront Lots

South River, Ontario on beautiful Eagle Lake, building permits available on these large 2-6 acre lots. Asking \$16,500.00 and up.

Call or write Simon Erkelens at  
WM. E. HAJDU  
REAL ESTATE LTD.  
Norwich, Ontario  
1-519-863-3539 or  
evenings at 1-519-863-2942

### SARNIA BLUEWATER COUNTRY

For buying, selling or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you. Call or write:

**BART HUIZINGA**  
REAL ESTATE

1296 MICHIGAN AVE.  
SARNIA, ONTARIO  
519-542-3494 or 542-2175

### BACKSPLIT

On circle in North end of St. Catharines, 3 Bedrooms. Close to CRC and christian schools. Only \$51,900.

Contact:  
Hank Hassebrook  
935-7338 home or at  
Co-Operative Trust Realty  
688-9124

### SPOTLESS

In Port Dalhousie, St. Catharines. No work to be done, just move in. Only \$35,900.00 for this 2 bedroom home in one of the preferred areas of St. Catharines. Extra room downstairs for 3rd bedroom or den. New furnace and wiring.

Contact:  
Hank Hassebrook  
935-7338 home or at  
Co-Operative Trust Realty  
688-9124

## Real Estate

### OPEN HOUSE

Saturday March 25, 1978 between 12 and 5 p.m. at 16 Aquadale (North off Lakeshore Rd.). Brick bungalow plus inground pool. In attendance:

**Hank Hassebrook**  
Co-operative Trust Realty

**Canada Permanent Trust Realty**  
1012 Upper James  
Hamilton, Ontario

**Representative: Peter Vanmarrum**  
Tel. 957-2096  
Smithville, Ont.

### Niagara Peninsula farms:

100 acre dairy or pig farm — \$130,000

110 acre dairy farm; growing concern — \$225,000

102 acre dairy or beef farm — \$169,000

96 acre dairy farm; growing concern — \$250,000

99 acre grapes and pigs — \$189,000

73 acre bush and 20 acre garden land — \$79,000

72 acre garden and nursery land, no buildings — \$49,000

1½ acre hobby farm, 3 miles from city — \$61,900

3 bay garage and bodyshop, 2 bedroom frame house — \$95,000

Very good financing on these properties.

## Farm for Eggs

### Grows Grain, Cattle

Frame home 6-7 rooms, good cupboards, hot and cold water, 3 pce bath, glassed in verandah. Basement size of kitchen. Basic egg quota 8,096 now, has 6,059 layers. July '78 5,690. Returns over pullets and feed about \$22,760 per yr. Regular barn 56' x 40', small barn 24' x 28', drive shed 42' x 24'. 85 acres workable. 12 acres bush. Lawn tractor with scraper. Lawn mower for tractor. New 1,200 gal. liquid manure spreader, pump and tank. 35 M.F. diesel deluxe drill, grain auger, 3 furrow plow, 11' cultivator, manure spreader as is, snow blower, and 4 section barrows. Call Fred W. Bray, Real Estate Broker at 416-389-0344. Please call before 8 a.m.

## Farm for

### Eggs, Swine

Present production quota 7561. 1976 368 days 175,600 doz. 292 eggs per hen. Feed conversion bonus 341 lbs. per doz. \$3,470.00 plus salvage. Value \$700.00. Salvage 1976 \$3,400. Allowed to sell eggs at door. Hog grower barn 70' x 54' with water and hydro. 20 pens 6' x 18' one drinking nipple per pen. 4-24" and 2-12" fans, 2 air intake jet tubes. 100 gal sump well and pump. 115,000 gal. liquid manure tank. 11.2 ton feed bin. Automatic feeders. Well 115' deep. M. Ferguson Diesel tractor, etc. 103 acres, 4 bedroom home. Interested? Phone 416-389-0344. Fred W. Bray, Real Estate broker. Please call before 8 a.m.

## For rent in Bancroft area

Large H.K. Cottages, 3 bedrooms, inside facilities, very private. Safe sandy beach, good fishing.

**A. VANDERWIEL**  
R.R. #3, Newmarket, Ont. L3Y 4W1.  
Tel. (416) 888-1767

## Real Estate

**Broiler & Dairy Farm:** 7 room, 4 bedroom home. Modern 2 storey poultry building 200 ft. by 40 ft., with 4 lines of Choretime feeders and 4 lines of Swiss waterers. Basic broiler quota 16,130. Dairy barn set up with Pipeline Milker and 300 gal. bulk cooler. Industrial Milk Quota 331,626. Price includes 34 cows and all poultry and dairy equipment.

**CLIFF CAMPBELL REAL ESTATE**  
Moorefield, Ontario  
1-519-638-3039

## Employ Wanted

I am looking for any type of work that will provide sufficient income for a family with three children and pay for some debts. This work may include speaking, mission work, music, accounting, auditing, traffic cost analysis and forecasting. Someone in the scope of this newspaper has a job or knows of a job for me. If you are led by God to contact me, please write me at R.R. #1, Waterdown, Ont. or call G. Hartman collect at 1-416-689-6555.

1978 Dordt College Graduate. Soliciting position with your organization. Business and Accounting Major. Good grades. Write Box 4273. Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3 or phone USA 712-722-3631.

Responsible, very dependable 20-year-old student desperately seeking summer employment of any kind, throughout Ontario. Dairy farm background, as well as floral design, greenhouse and housework experience. Write: Bernice Vandenberg, 206 Eldersveld, Calvin College, Grand Rapids, Michigan 49506.

Highschool girl likes to be Mother's helper in South West Ont. Live in. Starting July 1, 1978. Please write to Box #4275, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Wanted year round employment on modern dairy farm. Start in June, age 16. Can milk and operate most machinery. Live in with family. Call 1-416-892-2092, or write Tim De Jong, 1175 Sunset Dr., Fenwick, Ont. L0S 1C0.

Young man, 18 is looking for year round employment. Would prefer work on cash crop farm, have some experience in welding and like work with machinery. Have been working on dairy farm. Also would consider trucking, room and board needed. Call 1-519-291-3060.

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# Classified Advertising

## Teachers Needed

### ONTARIO

**AYLMER:** Immanuel Christian School will require a teacher for grade 1 and 2 for the 1978-79 school year. Please send applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel: 519-773-8476 (school).

**BOWMANVILLE:** Durham Christian High School invites applications for the position of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

**BOWMANVILLE:** Knox Christian School of Bowmanville, Ont. invites applications for a teaching position in grade 5. Contact Mr. F. Bosma, principal, phone 416-623-7665 (home) or 416-623-5871 (school). Send references to: P.O. Box 218, Bowmanville, Ont. L1C 3K9.

**BRAMPTON:** John Knox Christian School invites applications for an opening in the intermediate grades, and a 1/2 time remedial teaching position, as well as possible openings in primary grades. Please send letter of inquiry or application to: Mr. Ike Witteveen, principal, 82 McLaughlin Rd. S., Brampton, Ont. Tel. 416-451-3236 (school) or 416-457-7250 (home).

**BRANTFORD:** The Brantford Christian School invites applications for possible openings in the primary grades, beginning September 1978. For information or application forms please contact: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: 519-752-0433 (school) or 519-753-9557 (home).

**CAMBRIDGE:** The Cambridge Christian School Society is inviting applications from teachers for both primary and in intermediate grades beginning September 1978. Please send all applications to: Cambridge Christian School Society, c/o Mr. G. Veening, secretary, 99 St. Andrews St., Cambridge, Ont. N1S 1M7. Telephone: 519-623-5772.

**CHATHAM:** The Calvin Christian School, Chatham, will have a vacancy in the Primary grades beginning September. Please send letter of inquiry or application to John Postma, Principal, 72 Tissiman Ave., Chatham, Ontario N7M 4G5.

**CHATHAM:** Chatham District Christian Secondary School invites applications to fill a possible full-time Physical Education and History combination. There will also possibly be a full-time remedial position open in our school system for grades 6 through 11. Applicants are asked to write or phone: Henry Kooy, principal, 90 Park Ave. E., Chatham, Ont. N7M 3V4. Phone 519-352-4591 (school).

**CLINTON:** The Clinton and District Christian School invites applications for positions in the primary grades. Please send letters of application and resume to Mr. R. Schuurman, principal, Box 658, Clinton, Ont. N0M 1L0. Tel. (school) 519-482-7851 or (home) 519-482-7088.

**COLLINGWOOD:** Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a principal who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue mountains area, please send complete resume to: Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R. #2 Wasaga Beach, Ont. Telephone: 705-429-4303 (school).

## Teachers Needed

**DRAYTON:** Calvin Christian School of Drayton, Ont. invites applications for a position in the following areas: a) Teacher for grade 1 (15 students). b) Part time teacher for 3 days a week. c) Teachers for grade 4 and 5 and for grade 6 and 7. Please send letters of application to: John Tamming, principal, Box 141, Drayton, Ont. N0G 1P0.

**GUELPH:** John Calvin Christian School invites applications for position of teacher in combined grade 1 and 2 and combined grade 3 and 4 beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home).

**KITCHENER:** Laurentian Hills Christian School invites applications for teaching positions. Ability to teach French required. Interest in music an asset. Apply to: Mr. Brian McDonald, principal, 11 Laurentian Drive, Kitchener, Ont. Phone: 519-576-6700.

**LONDON:** London Parental Christian School invites applications for: teaching principal, possible combined grade 6 & 7 or 7 & 8 teaching position, and a half-time remedial teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship, and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

**MUSKOKA:** The Muskoka Christian School invites applications for teachers in grades 1 through 8, including an administrative teacher. We are a new interdenominational school, starting in the fall of 1978. Please send letters of application and resume to: Muskoka Christian School, Box 1408, Bracebridge, Ont. P0B 1C0 or contact Mrs. Peggy Fitch, phone 705-645-8276.

**SARNIA:** Lambton Christian High School invites applications for the position of a Geography teacher for September 1978. Send all applications to: Mr. H. VanderMeulen, principal, 295 Essex St., Sarnia, Ont. N7T 4S3.

**STRATHROY:** The John Calvin Christian School will be in need of a grade 3 teacher for the 1978-79 school year. Please send letter of application to: H. Vandervecht, principal, John Calvin Christian School, 48 York St., Strathroy, Ont. N7G 2E5. Phone 519-245-1934 (school) or 519-245-1658 (home).

**TORONTO:** Central Christian School will require an experienced teacher for the junior grades (4 through 6) beginning Sept. 1978. We are a small school with an integrated curriculum. Please send brief resume to our principal, Mrs. D. Marshall, 104 Trinity St., Toronto, Ont. M5A 3C6. Phone 416-863-0567.

**TRENTON:** Trenton Christian School will need a teacher for the Junior grades, 5/6 level, for the 1978-79 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. 613-392-3600.

**WILLOWDALE:** Willowdale Christian School invites applications for the position of remedial teacher. Interested persons please send resume to Mr. A. Ben Harsevoort, Principal, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Phone 222-1711.

## Teachers Needed

**WOODSTOCK:** John Knox Christian School Society is in need of a grade 1 and a grade 2 teacher for the 1978-79 school year. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, Board Sec., Box 201, Innerkip, Ont. N0J 1M0.

### BRITISH COLUMBIA

**AGASSIZ:** The Agassiz Christian School needs a teacher for the intermediate grades for the 1978-79 school year. Applicants with knowledge of music preferred. Please send letters of application to Mr. Dick VandenEykel, principal, Box 323, Agassiz, B.C. V0M 1A0.

**HANEY-PITT MEADOWS:** Haney-Pitt Meadows Christian Elementary School will be in need of two teachers starting Sept. 8, 1978. Preference will be given to applicants who possess a B.A. or B.Ed. degree. Please supply a short resume of qualifications, experience, two letters of reference and a general background with your letter of application. Forward all applications to Mr. F. Groenewold, chairman, education committee, Haney-Pitt Meadows Christian School Association c/o 12129 Lillian St., Maple Ridge, B.C. V2X 6Y9.

**PRINCE GEORGE, B.C.:** The Cedars Christian School of Prince George, B.C. invites applications for various positions. This interdenominational school will need teachers for a grade 1 & 2 combination and for upper elementary. Send applications to: Mr. R. Reitsma-Principal, 701 North Nechako Rd., Prince George, B.C. V2K 1A2.


**VANCOUVER:** For the 1978/1979 school year Vancouver Christian School will need a teacher for a combined grade 5/6 classroom. Please send your applications to the principal: Frank DeVries, c/o the School, at 5621 Killarney St., Vancouver, B.C. V5R 3W4.

### MANITOBA

**WINNIPEG, MAN.:** The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is allotted during school hours. A teacher for the grade 3 or 4 level is also required. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

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## Teachers Needed

## Teachers Needed

### Hamilton District Christian High School

28 Athens St.  
Hamilton, Ontario  
L9C 3K9

invites applications for openings in the  
**Business, Math and Geography Departments**  
For further information contact:  
John E. Top, principal at (416)389-3411

### Georgetown District Christian School

invites applications from teachers to fill the vacancies in grades 5 and 6 and possible openings at other levels for the 1978-1979 school year. Applicants interested in teaching French will be preferred. Send letters of application to the Principal, George Petrusma  
c/o Georgetown District Christian School  
R.R. #1 Georgetown  
Ontario, L7G 4S4  
or phone: 416-877-4221 (school)  
or 416-877-6444 (home)

### London District Christian Secondary School

24 Braesyde Avenue  
London, Ont. N5W 1V3  
Phone: 455-4360

invites applications for the position of  
**ENGLISH TEACHER**  
Please send personal resume, qualifications, academic transcript and references to:  
**Mr. Wayne Drost, Principal**

### Sarnia Christian School

invites applications for possible openings in:  
**Kindergarten  
Primary  
Junior and  
Intermediate**

levels. Competence in music and/or French will be an asset. Please send your applications to: Mr. Gary Duthler, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

### Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

<b>Biology</b>	<b>Theatre Arts</b>
<b>Mathematics</b>	<b>French</b>
<b>English</b>	<b>Boys Physical Education</b>

Send applications to:  
Mr. Wm. Barneveld (Principal)  
c/o Toronto District Chr. High School  
P.O. Box 527  
Woodbridge, Ontario  
L4L 1B3

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carefully, and then contact, or apply to:  
The Education Committee  
c/o Mr. C. Hoogstra  
R.R. #1 Cambridge Station  
Nova Scotia, Canada B0P 1G0  
Telephone — 902-678-9181



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G. Ebberts, principal  
Edmonton Christian High School  
14304-109 Ave., Edmonton, Alta. T5H 1H5

**Edmonton Christian Schools**

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Lee Hollaar, principal  
Edmonton Christian Schools  
13470 Fort Rd.  
Edmonton, Alta. T5A 1C5  
Telephone: 403-475-2818

**Help wanted****The King's College**

Edmonton, Alberta

**Staff vacancies**

Having been in the planning stage for many years, the college will become fully operational by September, 1979, be located adjacent to the University of Alberta, and in the initial stage of operation offer a two-year program.

**Members of the faculty** will be appointed before the summer of 1978 and contractual arrangements will be effective as of July 1, 1979.

**Administration officers** will receive appointments effective at indicated 1978 dates.

Persons appointed to the academic and administrative staff are expected to have a deep appreciation for and a measure of competence in contributing to a Christian, wholistic, integrated, interdisciplinary educational experience that is biblically directed and informed by the approaches of historic Christianity. Academic appointees will have the doctorate in their field of specialization. Salary scale, based on a 12 month year is in keeping with university standard.

**Academic staff** will be appointed in the following departments of the faculty: biblical studies, economics, english, history, philosophy, psychology, sociology and biology (or chemistry, or physics). Other areas, such as fine arts, music, political science and education are under review.

**Administrative officers** still to be appointed include a director of community and student affairs (July 1, 1978) and a librarian (September 1, 1978).

This announcement is an invitation to qualified persons to send applications and curriculum vitae to:

Dr. Sidney DeWaal  
Dean of the College  
The King's College  
Box 7 - Sub 11  
University of Alberta  
Edmonton, Alberta  
T6G 2E0

**Teachers Needed****Abbotsford Christian Schools**

Box 175  
Abbotsford, B.C. B2S 4N8

**Abbotsford Christian Elementary School**  
requires a special education teacher  
for the 1978-79 term  
Contact Mr. J. Kampman, principal  
phone 604-859-5167

**Abbotsford Christian Secondary School**  
requires a Junior High Science teacher  
for the 1978-79 term  
The school hopes to expand into  
Senior High in the near future.  
Contact Mr. J. Messelink, principal  
phone: 604-859-5528

**Help wanted**

Calgary Society for Christian Education  
requires a full time

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**Salem  
Christian  
Mental  
Health  
Association**

Annual meeting  
Saturday, April 1, 1978, 11 a.m.

Second Christian Reformed Church  
Brampton, Corner Steeles and McLaughlin.

Business meeting will be followed by lunch (nominal charge) and a case and slide presentation by Salem staff.

Christian Stewardship Services (CSS) director, Harry Houtman, plans to be in Alberta from March 27 to April 10. Anyone who would like to discuss the making of a will, estate planning, a gift annuity, etc. that may benefit a charitable organization, please contact him immediately and he will try to schedule a private, confidential visit with you. CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8. (416) 598-2181; evenings: (416) 461-1207. U mag ook in het Nederlands Schrijven of bellen.

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Ministry  
through the  
police force

**Calling Angel One**, by Bob Turnbull; published by Bible Voice Books, Van Nuys, Calif; 1976, p.b. 175 pages, price \$2.95. Reviewed by Chaplain Rev. J. deVries Jr.

This book is an interesting surprise. The down-to-earth Police Chaplain of Waikiki Beach, Honolulu, Bob Turnbull, writes an adventurous account of his experiences as a 'Jesus Cop'. What is an ordained minister doing as a police chaplain on this exotic, Pacific "Hawaii Five 'O'" playground? As the reader travels with the 'Jesus Cop' it is seen how Jesus does enter into the lives of prostitutes, pimps, and pushers; He does defuse domestic squabbles; and through Chaplain Turnbull, Jesus does bring hope and spiritual sustenance to the police officer in personal, family, or professional crises.

This is not simply a book about 'spiritual highs'. The reader is called to thoughtful reflection and Christian discipleship. The author successfully promotes lay and clergy interest in the new and specialized ministry of the police chaplain. "Needs are visible everywhere" writes the author. The police, the law breakers, the victims, and the community need to be ministered to through the 'Christ presence' of the chaplain. Upon the initial contact of the local Christian church numerous police chaplaincies are being established. Any church can take steps and show interest in the local police force that may lead to the engagement of a Volunteer or employed police chaplain. The author's many anecdotal accounts illustrate both the difficulties and the rewards of this Christian ministry.

Young people will enjoy this fast moving book. Church club members may respond by projects that initiate contact with the local police station. Ministers and deacons seeking to broaden the ministry of the local congregation will be stimulated and challenged. For immediate assistance the author has thoughtfully included in the book's appendix the 'Police Chaplain's Handbook' and an official description of 'The Role of the Volunteer Police Chaplain'.

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Mobilizing Campaign Life  
across Canada

Campaign Life is a new name for an old idea. For nearly ten years Canadian citizens of various backgrounds have openly resisted the increasing hand towards legalizing abortion and euthanasia. To maintain their tax deductible status, Right to Life groups have been assisted by Coalition for Life, the political arm of the movement. Since the executive of Coalition was mainly Toronto-represented, pro life citizens in most other regions of Canada have organized themselves recently into Campaign Life groups. The name of the game is action and quickly. The time

for well-worded briefs with little impact has passed, at least for the moment.

The ball started rolling in Western Canada last fall. The Western Regional Coalition for Life took the initiative to launch a series of ads in most major newspapers in the west, calling citizens to consider abortion an election issue in 1978. The ads are professionally set up and distributed to newspapers. They appeared, through quick coordination and cooperation with other regions, in over 100 newspapers across the country on Jan. 28, 1978.



Editor: Pete Layer

LET'S PLAY CHESS

THE JANUARY LADDER

Contestants, Problems: #727	#728	#729	#730	Sub- Total	Previous Total	Total	
Points:	3	2	3	2	10		
M. Mellissen (V)							
Winnipeg, Man.	3	2	3	2	10	85	95
							Winner!
G. Bloemendal (II)							
Brampton, Ont.	3	2	3	2	10	79	89
K. Amsinga (II),							
Strathroy, Ont.	3	2	3	2	10	58	68
H. Brouwer,							
Saanichton, B.C.	0	2	0	2	4	58	62
J. Willemsma,(I)							
Wilsonville, Ont.	-	-	-	0	0	51	51
F. VanderWoude,							
Renfrew, Ont.	3	2	3	2	10	23	33
R. Buist,							
Burlington, Ont.	0	2	3	2	7	24	31
H. Douma (I)							
Wellandport, Ont.	3	2	3	0	8	18	26
B. Cooke							
Prospect Park, N.J.	3	2	3	2	10	16	26

Comments

Congratulations to Mr. Mellissen for his successful climb to the top of the ladder for the fifth time. The publisher will send him a book prize soon. Mr. Mellissen also received 5 points extra for his September 1976 solutions. Remember solvers, its the first postmark on the envelope that counts, not the time it finally arrives. Generally the problems were solved very well. The solutions follow together with the traps some of the solvers fell into.

THE JANUARY SOLUTIONS

#727 (Palatz)  
Key: 1. B-R2 threat: 2. K-N3 ch. 3. Q-R6 mate  
Variations: 1. --, K-N1 or N2; 2. Q-KN3 and 3. Q-B7 or N8 mate  
Try: 1. B-Q6?, K-N2; no mate  
#728 (Umnov)  
Key: 1. K-B6 threat: 2. N-K4 mate  
#729 (Breur)  
Key: 1. R-KN1 threat: 2. B-R3, 3. R-N3 mate  
Variations: 1. --, R-R3; 2. B-K6 etc.  
1. --, R-R4; 2. B-Q5 etc.  
1. --, R-R5; 2. B-B4 etc.  
1. --, R-R6; 2. B-N3 etc.  
1. --, R-R7; 2. BxR etc.  
1. --, R-R8; 2. RxR, 3. R-R8 mate  
#73; (Zagornko, Loshinsky)  
Key: 1. Q-Q8 threat: 2. QxBP mate  
Try: 1. Q-B7?, Q-Q3 no mate  
The Question: How should White defend against N-B6? A Knight to N3 or the Bishop to B3?

Dutch Solutions

#727: 1. Lh2, dr: 2. Kb3 sch. 3. Da6 mat  
1. --, Kb7 of b8; 2. Dg3 en 3. Dc7 of b8 mat  
#728: 1. Kc6 dr. Pe4 mat  
#729: 1. Tgl dr. 2. L-en 3. Tg8 mat  
1. --, Ta6; 2. Le6 enz.  
1. --, Tal; 2. Tal: en 3. Ta8 mat  
#730: 1. Dc8 dr. 2. Dc6: mat

In celebration of our 25th Anniversary, the Congregation of the

First Christian Reformed  
Church of Orillia, Ont.

extends a hearty invitation to all former Members and others interested, to join us in the celebration:

Welcome at our Church building  
Saturday afternoon - May 6th

Social evening May 6th at 7:30 p.m. in St. James  
Anglican Church, Peter Street & Coldwater Road, Orillia

Special Anniversary Services at our Church,  
157 Coldwater Road  
on Sunday, May 7th at 10 a.m. and 7 p.m.

For accommodation or further information please contact  
Mr. F. Greidanus, R.R. #3, Orillia, Ont. at L3V 6H3 or  
phone (705) 326-3068.

Please reply before April 22, 1978

Calendar of Events

April 1 Salem Christian Mental Health Association annual meeting, 11 a.m., Brampton (Second) Christian Reformed Church, Steeles and McLaughlin, Brampton, Ont.

Canadian Reformed Theological College lecture series

Last in the series of five lectures, dealing with The Sermon on the Mount. Rev. L. Selles, professor of New Testament is lecturer for the free series at the college building, 374 Queen St. S., Hamilton, Ont. Starting March 16 for five consecutive Thursdays at 8 p.m.

Mar. 25 Committee for Justice and Liberty (CJL) Foundation's executive director discusses the meaning and need for justice in our society on the Doug Hall Show on CHEX-TV (Channel 12, Peterborough) at 4:30 p.m.

Mar. 27 Lakewood Christian Conference Grounds information meeting at St. Catharines Maranatha Church, Tuesday 8 p.m. and Mt. Hamilton, Monday at 8 p.m. with Brian Lise, slides, and refreshments.

Mar. 31 St. Thomas, Ont. District Male Choir "Crescendo" will present a concert in the Ottawa (Calvin) CRC, 1475 Merivale Road, Ottawa, at 8 p.m. and in the Oshawa (Zion) CRC on April 1 at 8 p.m.

Apr. 1 Frisian Play "It heft yn hannen" at 7:30 p.m., Hamilton Christian High School.

Apr. 5 Frisian Play at 8 p.m., Sarnia, Lambton Christian High School (295 Essex).

Apr. 6 Elders' conference in Barrie, Ont. Christian School. Topic will be "Evangelism", with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.

Apr. 7, 8 Hamilton District Christian High School, Athens Street, 14, 15 Hamilton, Ont., will present their drama production "The Egg and I" at 8 p.m. in the school gymnasium.

Apr. 8 Frisian Play at 7:30 p.m., Jarvis District Christian School.

Apr. 10 Elders' conference at Toronto District Christian High School in Woodbridge, Ont. Topic is "Evangelism" with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.

Apr. 15 Frisian Play at 7:30 p.m., Chatham, Kent Secondary School (McNaughton Ave. E.)

Apr. 15 National convention of the Christian Labour Association of Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill Road, Etobicoke, Ont.

Apr. 21 Frisian Play "Ljochtsjende Kiemen" at 8 p.m. Pinecrest Public School, Bloomfield.

Apr. 28 25 Anniversary celebration of the Calvin Christian School, Hamilton. Social hour from 7:00 - 8:00, program commences at 8:15.

May 6 Social evening, 25th Anniversary of the Orillia CRC at 7:30 in St. James Anglican Church, Peter St. & Coldwater Rd., Orillia.

May 7 Anniversary Services at 10:00 a.m. and 7:00 p.m. at the Orillia CRC Church, 157 Coldwater Rd.

Andre Knevel Organ Concerts:

Apr. 15 Andre Knevel Organ Concert at 8:00 p.m. in the Mt. Hamilton Christian Reformed Church with the combined voices of the Adoremus Chorus and the Maranatha singers, directed by Mr. J. Hunse.

Apr. 22 In Sarnia at 8:15 p.m. in the Central United Church, corner George and Brock St. with the choir Soli Deo Gloria directed by Mr. Timmermans.

May 6 In St. Catharines, at 8:15 p.m. in the St. Thomas Anglican Church, Ontario Street.

May 13 In Woodstock, at 8:15 p.m. at the central United Church corner of Riddell and Adelaide St. with the male chorus, Collegium Musicum, directed by Mr. G. Hoekstra.

June 10 In Guelph, at 8:15 p.m. at St. George Anglican Church with the male chorus Collegium Musicum directed by Mr. G. Hoekstra.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Mar. 31	Mar. 29	Mar. 27(noon)	Mar. 24(noon)
Apr. 7	Apr. 5	Apr. 3(noon)	Mar. 31(noon)
Apr. 14	Apr. 12	Apr. 10(noon)	Mar. 7(noon)



# Books

## Vital challenge for the church

**Evaluating the Charismatic Movement**, by Robert H. Culpepper; published by Judson Press; 192 pages, p.b. Reviewed by Rev. J.C. Groen of the Aldershot Christian Reformed Church.

The subtitle of this book is "A Theological and Biblical Appraisal" (of the Charismatic Movement). Though it is written for the man in the pew, the author looks at the truths of the Baptism with the Holy Spirit and of the Spiritual Gifts in the light of theology and of the Bible.

It has been the author's desire to write a book, not to promote the charismatic movement as a fiery insider of it, nor to condemn the movement as a determined opponent. Rather, he has taken the position of an observer, though a very interested one. He has looked at all facets of the movement, listened to it carefully, both to the Protestant and the Catholic side of it and now presents the challenge to the whole Christian Church: leaving behind the less desirable aspects of the charismatic movement, where do we go from here and how must we profit from the good which the movement has brought forth out of the Scriptures? "Traditional Christianity is in great need of spiritual renewal.... Much of the appeal of the charismatic movement is that, despite all its aberrations, it seems to have recovered much of the vitality of the early church. Traditional Christianity needs the vitality not the aberrations."

The approach of the author makes this book very useful for people who want to examine things before they buy them; many of the readers of this paper come under that category. It will give them a wealth of information especially on spiritual gifts, of which many may now have only scant knowledge. It will stimulate them to examine all things and to keep that which is good.

Let all ministers and interested members of the churches spend time in this book. It deserves a place in our homes and libraries.

## A discussion of Christ's parables

**The Parables of Jesus** by George E. Buttrick; published by Baker House, Grand Rapids, Michigan; 274 pages in paperback; price \$3.95. Reviewed by Ken deBoer.

Christ's ministry on earth was one filled with parables and short stories which he used to explain many of the truths of Christian living. Anyone who has attempted an indepth study of the parables may have found himself missing many of the important points of the story or reading too much into it. Such a person should supplement his studies with this sound commentary on the parables.

This is one book that should be a part of the library of every serious student of the Bible. It provides, in a clear and concise manner, both a background and an interpretation to each of the Master's parables. Buttrick backs up his statements with the ideas of many well-known theologians

throughout the text of the book.

The author, G.E. Buttrick, constructed his book, **The Parables of Jesus**, in such a way as to induce study. Each parable is considered separately in the form of a chapter which is preceded by the Bible passage in question, quoted from The American Standard Edition of the Revised Bible, to allow for easy reference, (parallel passages are noted where applicable).

The text of each chapter is relatively easy to read and understand. It states the purpose and reveals the symbolism of each parable and also gives numerous footnotes to provide background and proof for Buttrick's statements. The wording of the book is not technical or difficult to understand. Study provoking reference material is suggested from the Bible and other writings by the author.

This book, first printed in 1928 and now again in 1977, is a must for the study of the words of Christ in his parables. The fact that it is now, after fifty years, reprinted speaks for its quality and lasting usefulness.

## Tips for speakers

**Look Who's Talking!** by Ronald E. Sleeth; published by Abingdon Press, 1977; 126 pp; price \$4.50; (available from G.R. Welch Co. Ltd., Toronto, Ont.) Reviewed by Rev. J. Tuininga.

The sub-title says: "A Guide for Lay Speakers in the Church." It can also serve as a handy refresher course for "non-lay speakers" (preachers) in the church. Under catchy titles the author discusses the various components that go into effective speaking: "Look Who's Talking" (the communicator); "Is Anybody Listening" (audience); "Hey! Look Where You're Going!" (organizing the idea); "Sound Off!" (delivering the speech).

The author makes some very good points: "The persons who listen are indispensable parts of the communication process. Their hearing and response cannot be excluded from the speech itself. The total event of communication includes the speaker, the message, and those who hear and respond" (p. 24). We would not so easily talk of a "one-man-show" if we remembered this.

"Though the separation between content and delivery should never be made consciously, there is no doubt that the what is more important than the how" (p. 20). Good advice for all ministers. "The speaker himself or herself may be more important persuasively than anything he or she says about the subject. The who is being communicated as well as the what" (p. 35). How true!

In connection with clarity the author mentions a case of a listener complaining that after ten minutes of preaching that "he did not have the foggiest notion of what the minister was talking about..." (p. 61), which means that if a speaker does not strike oil in ten minutes, he should quit boring. Some speakers don't know how to stop, so stand up, speak up and shut up is a good adage.

A final good reminder for all preachers: "The busy ministers who speak at conferences, service clubs, and banquets will spend the bulk of speech time on sermons — or should" (p. 117).

All in all a helpful little book.

## Book on Cambodian revival

**Anointed for Burial**, by Todd and DeAnne Burke; published by Logos International, Plainfield, New Jersey, 1977; pp. 259; price \$3.25. Reviewed by Rev. J.D. Tangelder, lecturer at the Geneva Reformed Seminary, The Philippines.

When I picked up the book, I was enthused. I said to myself: "Now I am going to learn more about that mysterious and sad country Cambodia". What a disappointment it turned out to be!

Cambodia has been overrun by the communists. Millions have died since the new rulers have taken over. The terrors Cambodia is experiencing are described in the Reader's Digest publication of **Murder Of A Gentle Land**.

The book is very pretentious. The cover says: "The thrilling eye witness account of the last days of Cambodia, where, as in a modern day Acts of the Apostle, the Holy Spirit miraculously empowered His Church." John Garlock, Director, Christ for the Nations Institute, states in his foreword: "Todd and DeAnne Burke are missionaries who will leave a mark not just on Southeast Asia, but on the world. Their vision is large, their faith undaunted, their personal spiritual lives of a sort that makes it possible for God to speak to them directly and often." (p.v.)

The book is not what it claims to be. It is not the story of the revivals and trials of the Cambodian church as such. It is the Burke's version of church growth. Little appreciation is shown for missionary work done by other missionaries. Just before the communist take-over the Cambodian churches experienced rapid growth and revival. These churches were the result of God's blessing bestowed upon the diligent labour of Christian and Missionary Alliance missionaries. The CMA has been active in Cambodia since 1911. But when

you read "Anointed For Burial" you wouldn't think that the CMA had a fruitful work there or that any other missionary had seen any results.

In page after page, the Burke's relate their charismatic experi-

ences and those of their converts. As a result, the book explains precious little about the dynamics of Cambodia prior to the communist take-over. The Burke's have contributed very little with their book to the understanding of mission work in Southeast Asia.

## LET'S PLAY CHESS

editor: Pete Layer

### ENDGAMES

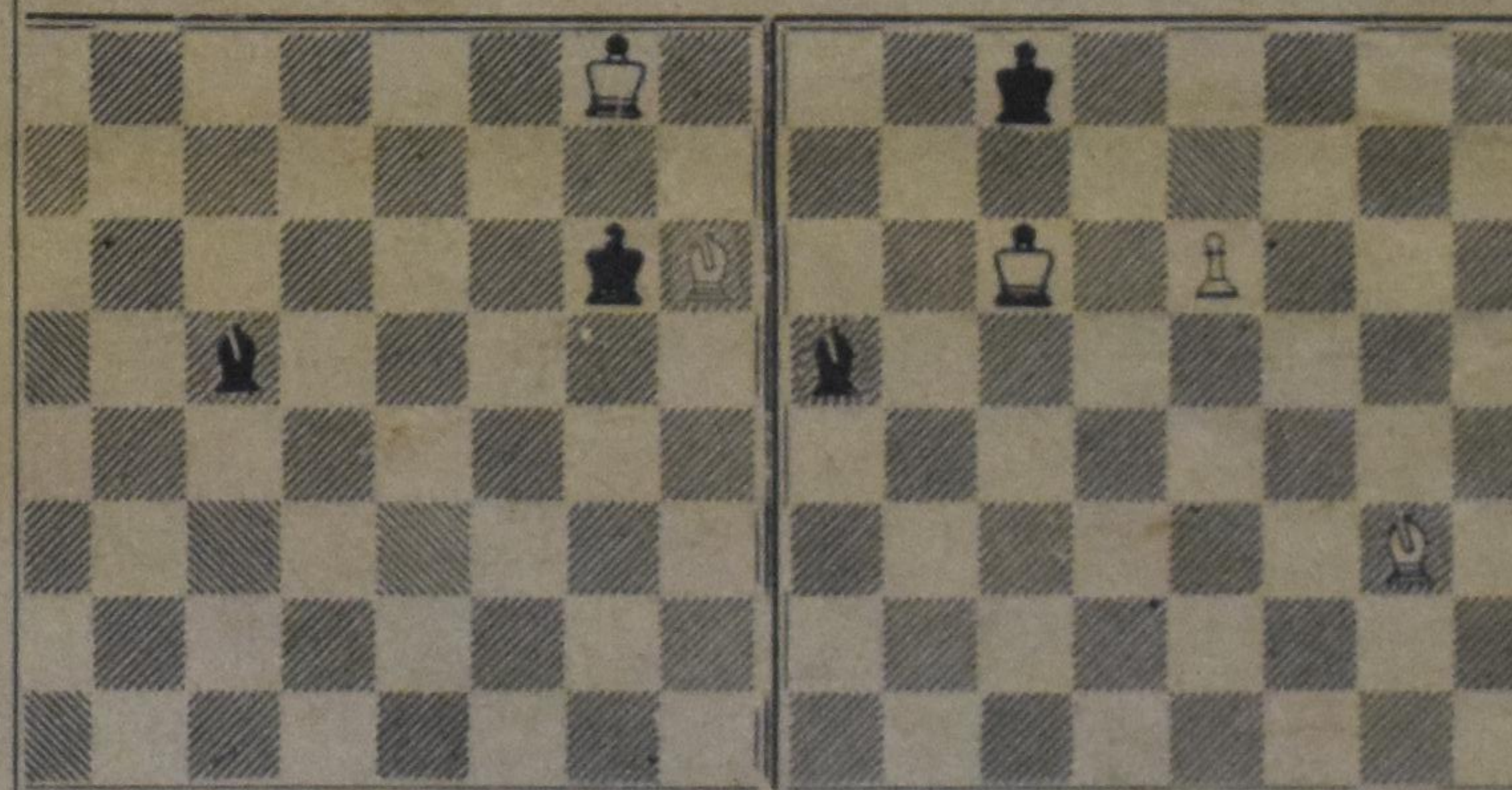
Chess games often stay challenging even to the very end when there are very few pieces left on the board. Many volumes have been written on end game theory, but no rule may be followed blindly. Take these two examples from an Italian author and theorist of the nineteenth century, Mr. Centurini. In diagram A, White must drive the Black Bishop from covering KB8. 1. B-B8, B-K6; 2. B-N4, B-R3; 3. B-B3, K-K7; 4. B-Q2 and wins. White is successful. However, move the Kings to the King's file (K8 and K3) and look what happens: 1. B-B8, B-K6; 2. B-N4, B-R3; 3. B-B3, K-Q3; 4. B-Q2, B-N2; 5. B-K3, K-K3; 6. B-B4, K-B3 draw. No one has found a way to win in this position.

Diagram B shows the same pieces on the board, but the play is completely different. 1. P-K7, B-Q1; 2. P-K8/N, B-K2; 3. B-B7, B-B1; 4. N-B6, B-N5; 5. N-Q5, wins or 2. P-K8/B, B-R4; 3. B-Q7 ch., K-Q1; 4. B-R4 mate. Now try to win with White by placing the White Bishop on KR2 rather than KN3. 1. P-K7, B-Q1; 2. P-K8/N, B-R5; 3. B-B7, B-K2; 4. N-N7, B-Q1; 5. B-K, B-B2; draw or 1. P-K7, B-Q1; 2. P-K8/B, B-R4; 3. B-KN3, K-Q1, draw."

Centurini, 1856

Diagram A

Diagram B



White to Play and Win

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